



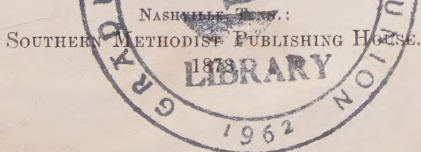
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THE DOCTRINES
AND
DISCIPLINE
OF THE
Methodist Episcopal Church,
SOUTH.



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TO THE MEMBERS

OF THE

METHODIST EPISCOPAL CHURCH, SOUTH.

WE esteem it our duty and privilege most earnestly to recommend to *you*, as members of our Church, our FORM OF DISCIPLINE, which has been founded on the experience of a long series of years; as also on the observations and remarks we have made on ancient and modern Churches.

We wish to see this little publication in the house of every Methodist; and the more so, as it contains the Articles of Religion maintained more or less, in part or in whole, by every reformed Church in the world.

Far from wishing you to be ignorant of any of our doctrines, or any part of our discipline, we desire you to read, mark, learn, and inwardly digest the whole. You ought, next to the word of God, to procure the articles and canons of the Church to which you belong.

We remain your very affectionate brethren and pastors, who labor night and day, both in public and in private, for your good.

ROBERT PAINE,
GEORGE F. PIERCE,
HUBBARD H. KAVANAUGH,
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CONTENTS.

CHAPTER I.

ARTICLES OF RELIGION AND GENERAL RULES.

	PAGE
SEC. 1. Articles of Religion.....	9
SEC. 2. The General Rules	28

CHAPTER II.

THE CONFERENCES.

SEC. 1. Of the General Conference	34
SEC. 2. Of the Annual Conferences.....	42
SEC. 3. Of the District Conferences.....	52
SEC. 4. Of the Quarterly Conferences.....	55
SEC. 5. Of the Church Conferences.....	64

CHAPTER III.

MINISTERS AND CHURCH-OFFICERS.

SEC. 1. Of the trial of those who think they are moved by the Holy Ghost to preach.....	68
SEC. 2. Of the Election and Consecration of Bishops, and of their duty.....	69
SEC. 3. Of Presiding Elders.....	76
SEC. 4. Of Preachers in charge of Circuits, Stations, or Missions.....	79
SEC. 5. Of Admitting Preachers on Trial.....	85
SEC. 6. Of Admitting Preachers into full Connection.....	87
SEC. 7. Of Traveling Deacons.....	90
SEC. 8. Of Traveling Elders.....	93
SEC. 9. Of Supernumerary Preachers.....	96

	PAGE
SEC. 10. Of Superannuated Preachers.....	97
SEC. 11. Of Local Preachers	98
SEC. 12. Of Receiving Ministers from Other Churches.....	104
SEC. 13. Of Exhorters.....	108
SEC. 14. Of Class-leaders.....	110
SEC. 15. Of Stewards.....	112
SEC. 16. Of Trustees.....	117

CHAPTER IV.

THE MEMBERSHIP OF THE CHURCH.

SEC. 1. Of Receiving Members into the Church	121
SEC. 2. Of the Children of the Church.....	122

CHAPTER V.

THE MEANS OF GRACE.

SEC. 1. Of Public Worship	125
SEC. 2. Of Prayer-meetings	128
SEC. 3. Of Love-feasts.....	129
SEC. 4. Of Class-meetings.....	130
SEC. 5. Of Sunday-schools.....	132

CHAPTER VI.

ADMINISTRATION OF DISCIPLINE.

SEC. 1. Trial of a Bishop.....	136
SEC. 2. Trial of a Traveling Preacher.....	138
SEC. 3. Trial of a Probationer.....	146
SEC. 4. Trial of a Local Preacher	147
SEC. 5. Trial of a member.....	152

CHAPTER VII.

OF APPEALS.

SEC. 1. Appeal of a Traveling Preacher.....	159
SEC. 2. Appeal of a Local Preacher.....	161
SEC. 3. Appeal of a Member... ..	163

CHAPTER VIII.

OF THE DEPRIVATION AND RESTORATION OF CREDENTIALS.

	PAGE
SEC. 1. Credentials of Traveling Elders or Deacons.....	166
SEC. 2. Credentials of Local Elders or Deacons.....	167

CHAPTER IX.

OF THE SUPPORT OF THE MINISTRY.

SEC. 1. Support of Preachers on Circuits and Stations.....	169
SEC. 2. Support of Presiding Elders.....	171
SEC. 3. Support of Bishops.....	172
SEC. 4. Support of those not otherwise provided for.....	174
SEC. 5. Of the Joint Board of Finance.....	175

CHAPTER X.

SUPPORT OF MISSIONS.

SEC. 1. Board of Missions.....	179
SEC. 2. Woman's Missionary Society.....	187

CHAPTER XI.

CHURCHES AND CHURCH-PROPERTY.

SEC. 1. Of Building Churches.....	190
SEC. 2. Of Building Parsonages.....	193
SEC. 3. Of Securing Churches and Parsonages...	194
SEC. 4. Of the Division, Transfer, or Sale of Church-property.....	197
SEC. 5. On Creating Liens upon Church-property.....	200

CHAPTER XII.

DEVISES AND GIFTS.

	PAGE
SEC. 1. Of Devises by Will or Donations.....	201
SEC. 2. General Directions Concerning Be- quests.....	204

CHAPTER XIII.

THE RITUAL.

SEC. 1. The Order for the Administration of the Lord's Supper.....	206
SEC. 2. The Ministration of Baptism to Infants	221
SEC. 3. The Ministration of Baptism to such as are of Riper Years.....	227
SEC. 4. Form of the Reception and Recognition of Church-members.....	236
SEC. 5. The Form of Solemnization of Matri- mony.....	242
SEC. 6. The Order of the Burial of the Dead....	248
SEC. 7. Form of Laying the Corner-stone of a Church.....	260
SEC. 8. Form of the Dedication of a Church....	268
SEC. 9. The Form and Manner of Ordaining Deacons.....	275
SEC. 10. The Form and Manner of Ordaining Elders.....	284
SEC. 11. The Form of Consecrating a Bishop....	302

APPENDIX.

Pastoral Address.....	321
Boundaries of the Annual Conferences.....	333
Publishing House.....	348
Course of Study.....	358

Doctrines and Discipline.

CHAPTER I.

ARTICLES OF RELIGION AND GENERAL RULES.

SECTION I.

ARTICLES OF RELIGION.

I. Of Faith in the Holy Trinity.

THERE is but one living and true God, everlasting, without body or parts; of infinite power, wisdom, and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead, there are three persons of one substance, power, and eternity—the Father, the Son, and the Holy Ghost.

II. *Of the Word, or Son of God, who was made very man.*

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures—that is to say, the Godhead and manhood—were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. *Of the Resurrection of Christ.*

Christ did truly rise again from the dead, and took again his body,

with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

IV. *Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

V. *Of the Sufficiency of the Holy Scriptures for Salvation.*

The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of

faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.

The Names of the Canonical Books.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes, or the Preacher, Cantica, or Songs of Solomon, Four Prophets the

greater, Twelve Prophets the less. All the books of the New Testament, as they are commonly received, we do receive and account canonical.

VI. *Of the Old Testament.*

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity to be received in any Commonwealth, yet,

notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

VII. *Of Original or Birth-Sin.*

Original Sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. *Of Free-Will.*

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and works, to

faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

IX. *Of the Justification of Man.*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings: wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

X. *Of Good Works.*

Although good works, which are the fruits of faith, and follow after justification, cannot put away our

sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

XI. *Of Works of Supererogation.*

Voluntary works, besides over and above God's commandments, which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that is commanded

you, say, We are unprofitable servants.

XII. *Of Sin after Justification.*

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification: after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And, therefore, they are to be condemned who say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XIII. *Of the Church.*

The visible Church of Christ is a

congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same.

XIV. *Of Purgatory.*

The Romish doctrine concerning purgatory, pardons, worshiping and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

XV. *Of speaking in the Congregation in such a Tongue as the people understand.*

It is a thing plainly repugnant to the word of God, and the custom of

the Primitive Church, to have public prayer in the church, or to minister the sacraments, in a tongue not understood by the people.

XVI. *Of the Sacraments.*

Sacraments, ordained of Christ, are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good-will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the gospel; that is to say, Baptism, and the Supper of the Lord.

Those five, commonly called sacraments—that is to say, Confirmation, Penance, Orders, Matrimony,

and Extreme Unction—are not to be counted for sacraments of the gospel, being such as have partly grown out of the *corrupt* following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily purchase to themselves condemnation, as St. Paul saith, 1 Cor. xi. 29.

XVII. *Of Baptism.*

Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized, but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the Church.

XVIII. *Of the Lord's Supper.*

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death: inso-much that to such as rightly, worthily, and with faith, receive the same, the bread which we break is a partaking of the body of Christ;

and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of the Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten, in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten, in the Supper, is faith.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

XIX. *Of Both Kinds.*

The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

XX. *Of the One Oblation of Christ, finished upon the Cross.*

The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blas-

phemous fable and dangerous deceit.

XXI. *Of the Marriage of Ministers.*

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

XXII. *Of the Rites and Ceremonies of Churches.*

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be

ordained against God's word. Who-soever, through his private judgment, willingly and purposely, doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

XXIII. *Of the Rulers of the United States of America.*

The president, the congress, the

general assemblies, the governors, and the councils of state, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the constitution of the United States, and by the constitution of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.*

*As far as it respects civil affairs, we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be; and, therefore, it is expected that all our preachers and people, who may be under any foreign government, will behave themselves as peaceable and orderly subjects.

XXIV. *Of Christian Men's Goods.*

'The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding every man ought, of such things as he possesseth, liberally to give alms to the poor according to his ability.

XXV. *Of a Christian Man's Oath.*

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle, so we judge that the Christian religion doth not prohibit but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

SECTION II.

THE GENERAL RULES.

The General Rules of "The United Societies," organized by Mr. Wesley in 1739, are as follows:

There is only one condition previously required of those who desire admission into these Societies, a "desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein that they should continue to evidence their desire of salvation,

First, by doing no harm, by avoiding evil of every kind, especially that which is most generally practiced: such as,

The taking of the name of God in vain;

The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling;

Drunkenness, or drinking spirituous liquors unless in cases of necessity;

Fighting, quarreling, brawling; brother *going to law* with brother; returning evil for evil, or railing for railing; the *using many words* in buying or selling;

The *buying or selling goods that have not paid the duty*;

The *giving or taking things on usury*, i. e., unlawful interest;

Uncharitable or *unprofitable* conversation, particularly speaking evil of magistrates or of ministers;

Doing to others as we would not they should do unto us;

Doing what we know is not for the glory of God: as,

The *putting on of gold and costly apparel*;

The *taking such diversions* as cannot be used in the name of the Lord Jesus;

The *singing those songs, or reading those books*, which do not tend to the knowledge or love of God;

Softness or needless self-indulgence;

Laying up treasure upon earth;

Borrowing without a probability of paying, or taking up goods without a probability of paying for them.

It is expected of all who continue in these Societies that they should continue to evidence their desire of salvation,

Secondly, by doing good, by being in every kind merciful after their power, as they have oppor-

tunity, doing good of every possible sort, and, as far as possible, to all men:

To their bodies of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison;

To their souls, by instructing, reproving, or exhorting, all we have any intercourse with; trampling under foot that enthusiastic doctrine, that "we are not to do good unless *our hearts be free to it.*"

By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business; and so much the more because the world will love its own, and them *only*.

By all possible *diligence* and *frugality*, that the gospel be not blamed.

By running with patience the race which is set before them, *denying themselves, and taking up their cross daily*; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say *all manner of evil of them falsely for the Lord's sake*.

It is expected of all who desire to continue in these Societies that they should continue to evidence their desire of salvation,

Thirdly, by attending upon all the ordinances of God; such are,

The public worship of God;

The ministry of the word, either read or expounded;

The Supper of the Lord;

Family and private prayer;
Searching the Scriptures; and
Fasting, or abstinence.

These are the General Rules of our Societies; all of which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways: we will bear with him for a season; but if then he repent not, he hath no more place among us: we have delivered our own souls.

CHAPTER II.

THE CONFERENCES.

SECTION I.

OF THE GENERAL CONFERENCE.

Ques. 1. Who shall compose the General Conference, and what are the regulations and powers belonging to it?

Ans. 1. The General Conference shall be composed of one clerical member for every twenty-eight members of each Annual Conference, and an equal number of lay members (one-fourth of whom may be local preachers), to be appointed as follows:

The clerical representatives shall be elected by the clerical members

of the Annual Conference: *provided* that such representatives shall have traveled at least four calendar years from the time that they were received on trial, and are in full connection at the time of holding the Conference. The lay representatives shall be elected by the lay members of the Annual Conference: *provided* that such representatives be twenty-five years of age, and shall have been members of the Church for at least six years at the time of holding the Conference.

2. An Annual Conference, entitled under the second Restrictive Rule to two ministerial delegates, shall not be denied the privilege of two lay delegates also.

3. The ministers and laymen shall deliberate in one body; but upon a call of one-fifth of the mem-

bers of the Conference, the lay and clerical members shall vote separately, and no measure shall be passed without the concurrence of a majority of both classes of representatives.

4. The General Conference shall meet in the month of April or May, once in four years perpetually, in such place or places as shall be fixed on by the General Conference from time to time.

5. The Bishops, or a majority of all the Annual Conferences, shall have authority to call a General Conference, if they judge it necessary, at any time.

6. When a General Conference is called, it shall be constituted of the delegates elected to the preceding General Conference, except when an Annual Conference shall prefer to

have a new election. The place of holding a called session of the General Conference shall be that fixed on by the preceding General Conference.

7. The Bishops shall have authority, when they judge it necessary, to change the place appointed for the meeting of the General Conference.

8. At all times, when the General Conference is met, it shall take a majority of the representatives of all the Annual Conferences to make a quorum for transacting business.

9. One of the General Superintendents shall preside in the General Conference; but in case no General Superintendent be present, the General Conference shall choose a president *pro tem*.

10. The General Conference shall

have full powers to make rules and regulations for our Church, under the following limitations and restrictions, viz.:

- (1) The General Conference shall not revoke, alter, or change, our Articles of Religion, or establish any new standards or rule of doctrine contrary to our present existing and established standards of doctrine.
- (2) They shall not allow of more than one representative for every fourteen members of the Annual Conference, nor allow of a less number than one for every thirty: *provided*, nevertheless, that when there shall be in any Annual Conference a fraction of two-thirds the number which shall be fixed for the ratio of representation, such Annual Conference shall be

entitled to an additional delegate for such fraction; and *provided*, also, that no Conference shall be denied the privilege of two delegates.

- (3) They shall not change or alter any part or rule of our government, so as to do away episcopacy, or destroy the plan of our itinerant general superintendency.
- (4) They shall not revoke or change the General Rules of the United Societies.
- (5) They shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal; neither shall they do away the privileges of our members of trial before the Church, or by a committee, and of an appeal.

(6) They shall not appropriate the produce of the Publishing House to any purpose other than for the benefit of the traveling, supernumerary, superannuated and worn-out preachers, their wives, widows, and children.

Provided, nevertheless, that upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences, who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions, excepting the first article; and also, whenever such alteration or alterations shall have been first recommended by two-thirds of the General Conference, so soon as three-fourths of the members of all

the Annual Conferences shall have concurred as aforesaid, such alteration or alterations shall take effect: Provided that when any rule or regulation is adopted by the General Conference, which, in the opinion of the Bishops, is unconstitutional, the Bishops may present to the Conference which passed said rule or regulation their objections thereto, with their reasons, in writing; and if then the General Conference shall, by a two-thirds vote, adhere to its action on said rule or regulation, it shall then take the course prescribed for altering a Restrictive Rule, and if thus passed upon affirmatively, the Bishops shall announce that such rule or regulation takes effect from that time.

SECTION II.

OF THE ANNUAL CONFERENCES.

Ques. 1. Who shall compose an Annual Conference, and what are the regulations and powers belonging to it?

Ans. 1. All the traveling preachers in full connection with it, and four lay representatives—one of whom may be a local preacher—from each Presiding Elder's District.

2. The lay members shall be chosen annually by the District Conferences: *provided* that no one shall be a representative who is not twenty-five years of age, and who has not been for six years, next preceding his election, a member of the Church.

3. The lay members shall participate in all the business of the Con-

ference, except such as involves ministerial character.

4. It shall be the duty of all the members of the Conference to attend its sessions, unless providentially hindered. All the preachers on trial, and those to be admitted on trial, shall also attend the session, but they shall not vote on any question, nor speak unless by consent of the Conference.

Ques. 2. Who shall determine the number and boundaries of the Annual Conferences?

Ans. The General Conference.

Ques. 3. Who shall appoint the times of holding the Annual Conferences?

Ans. The Bishops; but they shall allow every Annual Conference to sit a week at least.

Ques. 4. Who shall appoint the

places of holding the Annual Conferences?

Ans. Each Annual Conference shall appoint the place of its own sitting; but should it become necessary from any unforeseen cause to change the place after it has been fixed by the Conference, a majority of the Presiding Elders, with the consent of the Bishop who is to preside, shall have power to make such change.

Ques. 5. Who shall preside in the Annual Conferences?

Ans. The Bishops. In the absence of a Bishop, the Conference shall elect the president by ballot, without debate, from among the traveling elders. The president thus elected shall discharge all the duties of a Bishop except ordination.

Ques. 6. What is the method of proceeding in an Annual Conference?

Ans. The following questions shall be asked:

1. Who are admitted on trial?
2. Who remain on trial?
3. Who are discontinued?
4. Who are admitted into full connection?
5. Who are reädmittet?
6. Who are received by transfer from other Conferences?
7. Who are the deacons of one year?
8. What traveling preachers are elected deacons?
9. What traveling preachers are ordained deacons?
10. What local preachers are elected deacons?
11. What local preachers are ordained deacons?

12. What traveling preachers are elected elders?

13. What traveling preachers are ordained elders?

14. What local preachers are elected elders?

15. What local preachers are ordained elders?

16. Who are located this year?

17. Who are supernumerary?

18. Who are superannuated?

19. What preachers have died during the past year?

20. Are all the preachers blameless in their life and official administration?

21. What is the number of local preachers and members in the several circuits, stations, and missions of the Conference?

22. How many infants have been baptized during the year?

23. How many adults have been baptized during the year?

24. What is the number of Sunday-schools?

25. What is the number of Sunday-school teachers?

26. What is the number of Sunday-school scholars?

27. What amount is necessary for the superannuated preachers, and the widows and orphans of preachers?

28. What has been collected on the foregoing account, and how has it been applied?

29. What has been contributed for missions?

30. Where shall the next session of the Conference be held?

31. Where are the preachers stationed this year?

Ques. 7. What method is recom-

mended in the examination of the life and official administration of the preachers?

Ans. 1. The Conference shall proceed with open doors, unless, by vote, it orders otherwise.

2. Let the name of every preacher be called, and let his Presiding Elder, or some other member of the Conference, state whether or not there be any complaint against him. If there be none, he may retire, and the Conference may make farther inquiry concerning him, and pass his character without vote.

3. If there be a complaint, and the preacher have been advised of it, let it be stated to the Conference, and let the accused have the privilege of replying. He shall then retire, and the Conference shall de-

termine by vote whether or not his character shall pass.

4. If a trial be necessary, it shall be conducted according to the provisions of Chap. VI., Sec. 2.

5. But if the complaint be wholly on account of habitual failure in official administration, and any member of the Conference objects to the passage of his character, wholly on this account, the question, "Shall his character pass?" shall be put on this point alone. And if a majority of the Conference refuse to pass his character because he is not blameless in official administration, the Conference shall grant him an honorable location: *provided*, nevertheless, if the delinquent preacher desires to be tried another year (making suitable acknowledgments), and promises, if

tried another year, to come up to the measure of his duty in these respects, the Conference may employ him another year, and upon the issues of that year shall depend his restoration or absolute location.

6. The names of any who may be expelled or suspended, or who may have withdrawn from the Church, shall be stated in the Minutes.

Ques. 8. What other business shall be done in the Annual Conferences?

Ans. 1. Let every Annual Conference inquire into the state and character of all the institutions of learning that may be under its care, and the best means of promoting their interests, and, if necessary, of increasing their number.

2. Let every Annual Conference take account of all the church-

buildings, parsonages, and other Church-property within its bounds, and see that the same be legally secured to the Methodist Episcopal Church, South, according to the provisions of the Discipline.

3. Let every Annual Conference appoint committees of examination upon the Course of Study prescribed by the Bishops for candidates for the ministry. The examining committees shall hold their office for four years.

4. Let every Annual Conference have a record of its proceedings, kept by a secretary chosen for that purpose: said record shall be signed by the President and the Secretary, and a copy of the same be sent to the General Conference, at its next ensuing session.

5. The Secretary of each Annual

Conference shall forward to the Editor of Books, at the Publishing House, full and correct answers to the foregoing thirty-one questions, for insertion in the General Minutes, according to the form therein adopted. —

SECTION III.

OF THE DISTRICT CONFERENCES.

Ques. 1. What directions are given concerning District Conferences?

Ans. 1. There shall be held annually, in each Presiding Elder's District, a District Conference. The time shall be fixed by the Presiding Elder, and the place by the Conference; but should it become necessary from any unforeseen cause to change the place after it has been fixed by the Conference, the Presiding Elder shall have power to make the change.

2. The District Conference shall be composed of all the preachers in the District, traveling and local, including superannuated preachers (whether resident without or within the limits of the Annual Conferences to which they belong), and of laymen, the number of whom, and their mode of appointment, each Annual Conference may determine for itself.

3. A Bishop, or, in his absence, the Presiding Elder, shall preside; and if both be absent, the Conference shall elect a president.

4. The Conference shall elect a secretary, who shall keep a record of all its proceedings.

5. It shall be the duty of the Conference to inquire particularly into the condition of the several charges in the District:

(1) As to their spiritual state, and

the attendance upon the ordinances and social meetings of the Church.

(2) As to missions within the District, where new ones should be established, or what missions should be raised to circuits or stations.

(3) As to Sunday-schools, and the manner of conducting them, and as to education generally.

(4) As to their financial systems, their contributions to Church-purposes, and the condition of houses of worship and parsonages.

(5) As to the manner in which the records of the Quarterly Conferences have been kept.

6. The District Conference shall elect annually, by ballot, from the District, four delegates to the ensuing Annual Conference: *provided* no member of the Annual Conference shall vote in said election.

7. At these Conferences prominence shall be given to religious exercises, such as preaching, prayer-meetings, love-feasts, and the administration of the sacraments.

SECTION IV.

OF THE QUARTERLY CONFERENCES.

Ques. 1. Who shall compose a Quarterly Conference?

Ans. All the traveling and local preachers, including superannuated preachers residing within the circuit or station (whether without or within the limits of the Annual Conferences to which they belong), with the exhorters, stewards, trustees, who are themselves of the Church, and class-leaders, of the respective circuits, stations, missions, together with the superintendents of

Sunday-schools who are members of the Church, and secretaries of Church Conferences, and none others.

Ques. 2. When and where shall each Quarterly Conference meet?

Ans. Four times a year, at such places as the Conference may appoint, and at such times as the Presiding Elder may designate. But the Presiding Elder and preacher in charge shall have authority, when they judge it necessary, to change the place.

Ques. 3. Who shall preside in a Quarterly Conference?

Ans. The Presiding Elder, or, in his absence, the preacher in charge.

Ques. 4. What is the regular business of a Quarterly Conference?

Ans. 1. To receive and try appeals, and to hear complaints.

2. To superintend the interests of Sunday-schools and the instruction of children, and to elect superintendents of Sunday-schools, at the fourth Quarterly Conference of each year, on nomination of the preacher in charge.

3. To take cognizance of all the local preachers and exhorters in the circuit, station, or mission, and to inquire annually into the gifts, labors, and usefulness of each by name.

4. To try, suspend, expel, or acquit any local preacher in the circuit, station, or mission, against whom charges may be brought.

5. To license proper persons to preach and to exhort; and to renew their licenses annually, when, in its judgment, their gifts, grace, and usefulness will warrant the renewal.

All votes to license preachers shall be taken by ballot.

6. To recommend suitable candidates to the Annual Conference for deacon's or elder's orders in the local connection, and for admission on trial or reädmision into the traveling connection: *provided* that no person shall be recommended to the Annual Conference for admission on trial, or for ordination, without first passing in the Quarterly Conference an approved examination in the Course of Study prescribed by the Bishops for such candidates. All votes to recommend preachers for admission on trial, or reädmision into the traveling connection, or for deacon's or elder's orders, shall be taken by ballot. No re'commendation from a Quarterly Conference to an Annual

Conference shall be of any force after the session of the Annual Conference next following the grant of such recommendation.

7. To elect trustees and stewards, according to the Discipline, for the circuit, station, or mission; and of the stewards, to appoint one a Recording and one a District Steward.

8. To see that all its proceedings be faithfully recorded, by a secretary chosen for the purpose, in a book to be kept by the Recording Steward; the records of each session being signed by the President and Secretary.

Ques. 5. What order of business shall be observed in the Quarterly Conferences?

Ans. After religious service, let the roll be called, and the following inquiries be made:

1. Are there any appeals?

2. Are there any complaints?

3. Is there a written report from the preacher in charge of the number and state of the Sunday-schools?

4. Is there a written report from the preacher in charge on the general state of the Church? (Let this report embrace the names of those baptized, or in any other way received into the Church, and of those who have died, removed, withdrawn, or have been expelled during the quarter.)

5. What were the estimated claims, and what the final settlement of the same, in the charge the past year?

6. What amount has been estimated by the Board of Stewards for the support of the preacher in

charge (and his assistant) for the present year? [1 or 2.]

7. What amounts have been apportioned to this charge by the District Stewards? [1 or 2.]

(1) For the Presiding Elder?

(2) For the Bishops?

(3) For the Conference claimants?

8. What amount has been raised the present quarter for the support of the ministry, and how has it been applied?

(Let the answer to this question embrace only the sum raised and paid on the claims of the Presiding Elder and the preachers.)

9. What has been raised the present quarter for other objects?

10. Are there any applications for license to preach or exhort?

11. Who are elected to fill vacancies in the Boards of Trustees?

12. What is doing for the cause of Missions?

13. What is doing for the cause of Education? [2.]

14. Have the General Rules been read? [3.]

15. Is there a Church Register belonging to this charge, and has it been faithfully kept? [3.]

16. Have the local preachers and exhorters passed an examination of character, and have their licenses been renewed? [3 or 4.]

17. Are there any applications for recommendation to the Annual Conference to be admitted on trial into the traveling connection, or for re-admission? [4.]

18. What local preachers are recommended to the Annual Conference for ordination? [4.]

19. Who are elected Stewards

for the ensuing Conference-year?
[4.]

20. Who is elected Recording Steward? [4.]

21. Who is elected District Steward? [4.]

22. Who are elected Sunday-school Superintendents? [4.]

23. Are there any reports from the Trustees of Church-property? [4.]

24. What are the statistics to be reported to the Annual Conference? [4.]

25. Is there any miscellaneous business?

26. Where shall the next Quarterly Conference be held?

[NOTE.—The questions followed by figures are to be asked only at the Quarterly Conference indicated by the numbers.]

SECTION V.

OF THE CHURCH CONFERENCES.

Ques. What directions are given concerning Church Conferences?

Ans. 1. All the members of the Church, and resident members of the Annual Conference, shall come together once a month, or on circuits at least every three months, at every appointment, to hold a Church Conference, over which the preacher in charge shall preside. It may be held at any time most convenient for assembling the greatest number of members; but if on the Sabbath, it should not interfere with the morning public worship.

2. A secretary shall be elected annually, at the first meeting after the session of the Annual Conference. He shall make a record of the proceedings, and shall keep in a

book, and return to the Quarterly Conference, all the statistics which the Discipline requires to be reported to an Annual Conference. He shall enter in chronological order, in a permanent register, the full names of all who shall join the Church, with the time and manner of the reception and disposal of each, distinguishing between local elders, deacons, and preachers, white persons, colored persons, and Indians, and shall make a permanent record of all the baptisms and marriages within the congregation, and shall furnish the pastor with an alphabetical roll of the Church.

3. The roll of members shall be called at every meeting, unless otherwise ordered, and the Conference may strike off the names of any who, on account of removal or

other cause, have been lost sight of for twelve months: *provided, however*, that if such member appears and claims membership, he may be restored by a vote of the meeting.

4. The following is suggested as the general order of business:

I. Receive reports—

1st. From the preachers, of their labors since the last meeting.

2d. From the class-leaders.

3d. From the Sunday-schools.

4th. From the steward or stewards of that Church.

II. The Conference shall inquire—

1st. What is doing for the relief of the poor of the Church?

2d. Is the Church here doing its duty for the cause of Missions and other Church enterprises, and for the collections ordered by the Annual Conference?

3d. Is our religious literature circulated and read?

4th. Can the Church extend its work by establishing additional prayer-meetings, Sunday-schools, or in any other way?

5th. Can any thing more be done to strengthen and build up the Church in the community, and to advance the cause of Christ?

5. If the observance of this order of business is likely to protract the session beyond a reasonable limit, the president may, from time to time, select the most important matters and bring them forward.

6. Let the Church Conference be opened and closed with religious service, and conducted in a devout and prayerful spirit.

CHAPTER III.

MINISTERS AND CHURCH OFFICERS.

SECTION I.

OF THE TRIAL OF THOSE WHO THINK
THEY ARE MOVED BY THE HOLY
GHOST TO PREACH.

Ques. 1. How shall we try those who profess to be moved by the Holy Ghost to preach?

Ans. Let the following questions be asked, namely:

1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? And are they holy in all manner of conversation?

2. Have they gifts (as well as grace) for the work? Have they

(in some tolerable degree) a clear, sound understanding, a right judgment in the things of God, a just conception of salvation by faith? Do they speak justly, readily, clearly?

3. Have they fruit? Are any truly convinced of sin and converted to God by their preaching?

As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.

SECTION II.

OF THE ELECTION AND CONSECRATION
OF BISHOPS, AND OF THEIR DUTY.

Ques. 1. How is a Bishop to be constituted?

Ans. By the election of the Gen

eral Conference, and the laying on of the hands of three Bishops, or at least of one Bishop and two elders.

Ques. 2. If by death, expulsion, or otherwise, there be no Bishop remaining in our Church, what shall we do?

Ans. The General Conference shall elect a Bishop; and the elders, or any three of them, who shall be appointed by the General Conference for that purpose, shall ordain him according to our form of ordination.

Ques. 3. What are the duties of a Bishop?

Ans. 1. To preside in the General and Annual Conferences.

2. To fix the appointments of the preachers in the Annual Conferences: *provided* he shall not allow any preacher to remain in the

same circuit or station more than four years successively; except the preachers stationed in Key West, Florida Conference, the Book Agents and Editors authorized by the General Conference, the Secretary of the Missionary Board, the supernumerary and superannuated preachers, missionaries among the Indians and on foreign stations, chaplains to State prisons and military posts, those preachers that may be appointed to labor for the especial benefit of seamen and for the American Bible Society, and the presidents, principals, or teachers of seminaries of learning, which are or may be under our superintendence; and also, when requested by an Annual Conference, to appoint a preacher for a longer time than two years to any seminary of learning

not under our care. He shall have authority, when requested by an Annual Conference, to appoint an agent, whose duty it shall be to travel throughout the bounds of such Conference for the purpose of establishing and aiding Sabbath-schools, and distributing tracts; and also to appoint an agent or agents for the benefit of our literary institutions.

3. To choose the Presiding Elders, fix their stations, and change them when he judges it necessary: *provided* he shall not allow any elder to preside in the same District more than four years successively.

4. To change, receive, and suspend preachers in the intervals of the Conferences, as necessity may require, and as the Discipline directs.

5. To ordain Bishops, elders, and deacons; and to see that the names of the persons ordained by him be entered on the journals of the Conference.

6. To decide all questions of law coming before him in the regular business of an Annual Conference: *provided* such questions be presented in writing, and with his decisions be recorded on the journals of the Conference. When the Bishop shall have decided a question of law, the Conference shall have the right to determine how far the law thus decided or interpreted is applicable to the case then pending. An Annual Conference shall have a right to appeal from such decision to the College of Bishops, whose decision in such case shall be final. And no Episcopal decision shall be authori-

tative except in the case pending, nor shall any such be published, until it shall have been approved by the College of Bishops. And each Bishop shall report in writing to the Episcopal College, at an annual meeting to be held by them, such decisions as he has made, subsequently to the last preceding meeting; and all such decisions, when approved by the College of Bishops, shall be recorded in a permanent form, and published in such manner as the Bishops shall agree to adopt; and when so approved, recorded, and published, they shall be authoritative interpretations or constructions of the law.

7. To hear and decide appeals of the Quarterly Conferences on questions of law, when he shall be presiding in any Annual Conference;

and the question contained in the appeal, together with the Bishop's decision, shall be recorded on the journal of the Annual Conference.

8. To see that the Districts be formed according to his judgment: *provided* that no District shall contain more than twenty appointments.

9. To divide a circuit, station, or mission into two or more, when he judges it necessary.

10. To travel during the year, as far as practicable, through the Presiding Elders' Districts which may be included in his Episcopal District, in order to preach and to oversee the spiritual and temporal affairs of the Church.

SECTION III.

OF PRESIDING ELDERS.

Ques. 1. What are the duties of a Presiding Elder?

Ans. 1. To travel through his appointed District, in order to preach and to oversee the spiritual and temporal affairs of the Church.

2. In the absence of the Bishop, to take charge of all the traveling and local preachers, and exhorters, in his District.

3. To change, receive, and suspend preachers in his District during the intervals of the Conferences, and in the absence of the Bishop, as the Discipline directs.

4. To be present, as far as practicable, at all the quarterly-meetings, and call together the members of the Quarterly Conference, over which he shall also preside.

5. To decide all questions of law which may come up in the regular business of the Quarterly Conference, when submitted to him in writing, subject to an appeal to the President of the next Annual Conference; but in all cases the application of law shall be with the Quarterly Conference, which shall record in its journal all such questions and decisions.

6. To take care that every part of the Discipline be enforced in his District; to promote, by all proper means, the cause of Missions and Sunday-schools, and the publication, at our own press, of tracts and Sunday-school books; to inquire carefully, at each Quarterly Conference, whether the rules respecting the instruction of children have been faithfully observed; whether

the preacher in charge administers the sacraments, holds Church Conferences, enforces moral discipline, and attends to the collections assessed in his charge, and to report to the Annual Conference the names of all the delinquent traveling preachers within his District.

7. To attend the Bishops when present in his District; and to give them, when absent, all necessary information, by letter, of the state of his District.

8. To direct the candidates for the ministry to those studies recommended for them by the Bishops.

9. To procure at the fourth Quarterly Conference full statistics from every charge, to be reported at the Annual Conference, in case the preacher in charge fail to make his report.

10. If any preacher absent himself from his circuit, the Presiding Elder shall, as far as possible, fill his place with another preacher.

Ques. 2. Shall the Presiding Elder have power to employ a preacher who has been rejected at the previous Annual Conference?

Ans. He shall not, unless the Conference should give him liberty under certain conditions.

SECTION IV.

OF PREACHERS IN CHARGE OF CIRCUITS, STATIONS, OR MISSIONS.

Ques. What are the duties of a preacher who has the charge of a circuit, station, or mission?

Ans. 1. To receive, try, and expel members, according to the provisions of the Discipline.

2. To appoint all the leaders annually, and change them when he sees it necessary.

3. To see that all the ordinances and regulations of the Church be duly observed, and that the General Rules be read at least once a year in every congregation.

4. To see that a fast be held in every congregation within his charge on the Friday preceding every quarterly-meeting, and that suitable services be held on the occasion, wherever practicable.

5. To hold Quarterly Conferences in the absence of the Presiding Elder.

6. To hold a meeting of the leaders and stewards of his charge once a week, if practicable, to receive their reports.

7. To report at each Quarterly

Conference the names of all who have been received into the Church, and of all who have died, removed, withdrawn, or been excluded from it, during the preceding quarter, and give a statement of the general condition of his station, circuit, or mission.

8. To give an account of his charge every quarter to his Presiding Elder.

9. To see that all the people within the bounds of his charge be duly supplied with our books and periodicals.

10. To keep a directory, in which the residences of all the members shall be noted, wherever it may be necessary to facilitate pastoral visitation.

11. To leave his successor a particular account of his charge, in-

cluding an account of the subscribers for our periodicals.

12. To see that a permanent record be kept of all the baptisms and marriages within the bounds of his charge.

13. To see that a register be kept, in which shall be noted the names, with the time and manner of the reception and disposal, of every person belonging to the Church in his station, circuit, or mission, distinguishing between local elders, deacons, and preachers, white persons, colored persons, and Indians; and to report to the Annual Conference the number of each that may be under his charge at the time of its session.

14. To promote all the interests of the Missionary Board and the Tract Society of our Church, in

such way as the Discipline or the Annual Conference may designate; and to report to the Conference the amount raised during the year within the bounds of his charge for these several interests; also, the amount of contributions received by him for the American Bible Society.

15. To report at each session of the Quarterly Conference the number and state of the Sunday-schools; and annually to the Quarterly and Annual Conferences, for insertion in their respective journals, the number of Sunday-schools, scholars, teachers, superintendents, and Sunday-school library books, in his circuit, station, or mission.

16. To urge upon parents the importance of educating their children, advising them to patronize, as

far as practicable, those institutions of learning under the care of our Church.

17. To make a written report of the condition of all the claimants on the Conference Collection within his pastoral charge, at each Annual Conference, to be submitted to the Joint Board of Finance.

18. To furnish every one removing from his charge with a certificate, in the following form:

“The bearer hereof, A. B., has been an acceptable member of the Methodist Episcopal Church, South, in C. Station (circuit or mission), D. Conference.”

This certificate shall not be valid after twelve months — unless the holder show good cause why it was not sooner presented — and the holder shall be regarded as having

withdrawn from the Church. A member presenting a certificate shall be held responsible to the Society receiving said certificate for his conduct from the date of the certificate.

SECTION V.

OF ADMITTING PREACHERS ON TRIAL.

Ques. How is a preacher to be admitted on trial into the traveling connection?

Ans. 1. By the Annual Conference. In the interval of the Conference he may be received and employed in the work by a Bishop, or the Presiding Elder of the District, until the sitting of the Conference.

2. No one shall be admitted on trial unless he first procure a recommendation from the Quarterly

Conference of his circuit, station, or mission; nor shall a vote be taken upon the admission of any candidate who shall not have passed an approved examination upon the Course of Study prescribed by the Bishops, before a committee appointed by the Conference for that purpose.

3. The Annual Conference may then admit him as a probationer, by a vote of the majority. Observe!—This relation of being on trial embraces the requisites of a competent pastorate, and must apply as well to proper administrative qualifications as to acceptable preaching ability. One on trial may be discontinued for want of efficiency in either of these respects, without doing him any wrong; otherwise it would be no trial at all.

SECTION VI.

OF ADMITTING PREACHERS INTO FULL CONNECTION.

Ques. 1. Who shall be admitted into the Conference in full connection?

Ans. 1. No one except a preacher who has been employed two successive years in the regular itinerant work (which is to commence from his being admitted on trial at the Annual Conference), and who is approved by the Annual Conference.

2. Before any preacher is admitted into full connection, he shall have passed an approved examination upon the Course of Study prescribed by the Bishops for candidates for the ministry; and in no case shall a vote be taken to admit any one until he is recommended by the examining committee.

3. A missionary employed on a foreign mission may be admitted into full connection, if recommended by the superintendent of the mission where he labors, without being present at the Annual Conference for examination.

Ques. 2. What method do we use in admitting a preacher into full connection at the Conference?

Ans. After solemn fasting and prayer, every person proposed shall then be asked, before the Conference, the following questions (with any others which may be thought necessary), namely: Have you faith in Christ? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning after it? Are you resolved to devote yourself wholly to God and his work? Are

you willing to conform to the Discipline of the Church? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recommend fasting, or abstinence, both by precept and example? Are you in debt so as to embarrass you?

Will you especially observe the following directions?—

1. Be diligent. Never be unemployed. Never be triflingly employed. Never trifle away time; neither spend any more time at any place than is strictly necessary.

2. Be punctual. Do every thing exactly at the time. And do not mend our rules, but keep them; not for wrath, but conscience' sake.

3. Act in all things not according to your own will, but as a son in the gospel. It is therefore your duty to

employ your time in the manner which we direct: in preaching, meeting the classes, visiting from house to house, and especially visiting the sick; in reading, meditation, and prayer. Above all, if you labor with us in the Lord's vineyard, it is needful you should do that part of the work which we advise, at those times and places which we judge most for his glory.

If he give satisfactory answers to these questions, the Conference, by a vote of the majority, may admit him into full connection.

SECTION VII.

OF TRAVELING DEACONS.

Ques. 1. How is a deacon constituted?

Ans. 1. By the election of a major-

ity of the Annual Conference, and the laying on of the hands of a Bishop.

2. Before any traveling preacher is ordained deacon, he shall have passed an approved examination upon the Course of Study prescribed by the Bishops for candidates for the ministry; and in no case shall a vote be taken to elect any one to deacon's orders until he is recommended by the examining committee.

Ques. 2. What shall be the time of probation of a traveling preacher for the office of a deacon?

Ans. No one shall be so elected and ordained who has not been two years in the regular itinerant work, except such as may be selected by the Bishop for the missionary work, when the Annual Conference shall

have authority to elect to the deacon's office sooner, if the Conference judge it expedient: *provided* that if he has been a local preacher three years successively, and on trial in the traveling ministry for one year next following, he shall be eligible to the office of a deacon, on obtaining the approbation of the Conference.

Ques. 3. What are the duties of a traveling deacon?

Ans. 1. To administer baptism and to solemnize the rite of matrimony, in the absence of the elder.

2. To assist the elder in administering the Lord's Supper.

3. To do all the duties of a traveling preacher.

SECTION VIII.

OF TRAVELING ELDERS.

Ques. 1. How is an elder constituted?

Ans. 1. By the election of a majority of the Annual Conference, and the laying on of the hands of a Bishop and some of the elders that are present.

2. Before any traveling preacher is ordained elder, he shall have passed an approved examination upon the Course of Study prescribed by the Bishops for candidates for the ministry; and in no case shall a vote be taken to elect any one to elder's orders until he is recommended by the examining committee.

Ques. 2. What shall be the time of probation of a traveling deacon for the office of an elder?

Ans. Every traveling deacon shall

exercise that office for two years, before he be eligible to the office of elder; except in the case of missionaries, when the Annual Conference shall have authority to elect to the elder's office sooner, if the Conference judge it expedient: *provided* that if a preacher has been a local deacon for three years successively, and on trial in the traveling ministry one year next following, he shall be eligible to the office of an elder, on obtaining the approbation of the Annual Conference. *Provided, always*, that when a preacher has passed his examination, and been elected to deacon's orders, but fails of his ordination through the absence of the Bishop, his eligibility to the office of elder shall run from the time of his election to the office of deacon.

Ques. 3. What are the duties of a traveling elder?

Ans. 1. To administer baptism and the Lord's Supper, and to solemnize the rite of matrimony, and perform all parts of divine worship.

2. To do all the duties of a traveling preacher.

Ques. 4. What shall be done in the case of missionaries and native preachers in foreign lands where there is no Annual Conference?

Ans. The Bishop in charge of the mission shall have authority to ordain to the office of deacon and elder on the recommendation of the superintendent and resident missionaries; or, if there be none, at his discretion.

SECTION IX.

OF SUPERNUMERARY PREACHERS.

Ques. What is a supernumerary preacher?

Ans. 1. A supernumerary preacher is one who is so disabled by affliction as to be unable to preach constantly, but is willing to do any work in the ministry which the Bishop may direct, and he may be able to perform.

2. A supernumerary preacher who refuses to attend to the work assigned him, unless in case of sickness or other unavoidable cause or causes, shall not be allowed to exercise the functions of his office, nor even to preach among us; nevertheless, the final determination of the case shall be with the Annual Conference of which he is a member, which shall have power to acquit,

suspend, locate, or expel him, as the case may be.

SECTION X.

OF SUPERANNUATED PREACHERS.

Ques. What is a superannuated preacher?

Ans. 1. A superannuated preacher is one who is worn out in the itinerant service.

2. A superannuated preacher, living out of the bounds of the Conference of which he is a member, shall be held responsible to the Annual Conference within whose bounds he may reside, which shall have power to try, acquit, suspend, or expel him, in the same manner as if he were a member of said Conference.

SECTION XI.

OF LOCAL PREACHERS.

Ques. 1. What directions are given concerning the licensing of persons to preach?

Ans. 1. The Quarterly Conference shall have authority to license proper persons to preach, and to renew their licenses annually, when, in its judgment, their gifts, grace, and usefulness will warrant it.

2. No person shall be licensed to preach without the recommendation of the Church of which he is a member, or of the leaders' meeting of the charge to which he belongs. Nor shall any one be licensed to preach without first being examined in the Quarterly Conference on the subject of doctrines and discipline, and giving satisfactory evidence of his knowledge of the ordinary

branches of an English education; nor shall any license be valid unless signed by the President and the Secretary of the Conference.

Ques. 2. What shall be the time of probation of a local preacher for the office of a deacon?

Ans. A local preacher shall be eligible to the office of a deacon after he has preached four years from the time he received a regular license, and has obtained a recommendation from the Quarterly Conference, on a proper examination on a Course of Study to be prescribed by the Bishops as a preparation for deacon's orders, signed by the President and the Secretary, and after his character has passed in examination before, and he has obtained the approbation of, the Annual Conference: *provided* that if

he has been a local preacher three years successively, and on trial in the traveling ministry for one year next following, he shall be eligible to the office of a deacon on obtaining the approbation of the Annual Conference.

Ques. 3. What shall be the time of probation of a local deacon for the office of an elder?

Ans. A local deacon shall be eligible to the office of an elder after he has preached four years from the time he was ordained a deacon, and has obtained a recommendation from the Quarterly Conference, on a proper examination on a Course of Study to be prescribed by the Bishops as a preparation for elder's orders; and the fact of passing an approved examination on this course shall be stated in the recommenda-

tion, which shall be signed by the President and Secretary of the Conference. He shall present to the Annual Conference such recommendation, with a note certifying his belief in the doctrine and discipline of our Church—the whole being examined by the Annual Conference; and if approved, he may be ordained: *provided* that if he has been a local deacon for three years successively, and on trial in the traveling ministry one year next following, he shall be eligible to the office of an elder on obtaining the approbation of the Annual Conference.

Ques. 4. What farther directions are given concerning local preachers?

Ans. 1. It shall be the duty of local preachers to aid the preacher

in charge of the circuit, station, or mission, to which they belong, in supplying the people with the ministry of the word. They shall accordingly be applied to by the preacher in charge, as soon as he enters on his work, to state what amount of service they are able and willing to perform; he may then draw up a plan by which their labors shall be regulated; and they shall be authorized to form new congregations, to take a list of the names of all candidates for Church-membership, and, if expedient, receive them into the Church: *provided* that all such congregations, candidates, and members be reported, as soon as possible, to the preacher in charge, in order that they may be placed immediately under his pastoral care; and they

shall report in writing the extent and result of their labors to the fourth Quarterly Conference.

2. Every local elder, deacon, and licentiate, shall have his name recorded on the journal of the Quarterly Conference of which he is a member.

3. When any traveling preacher is located, he shall be amenable to the Quarterly Conference of the charge last filled by him, until he presents his certificate of location to some other Quarterly Conference.

4. When a local elder, deacon, or licentiate, removes from one circuit, station, or mission, to another, he shall procure from the Presiding Elder of the District, or from the preacher having charge, a certificate of his official standing in the Church at the time of his removal;

without which he shall not be received as a local preacher in other places.

5. A preacher receiving a certificate of location or of official standing, and failing to present the same to some Quarterly Conference within the period of six months from the date of said certificate, shall not be recognized as a local preacher in our Church, unless he satisfy the Quarterly Conference to which he may apply that the failure to do so was unavoidable.

SECTION XII.

OF RECEIVING MINISTERS FROM OTHER CHURCHES.

Ques. 1. How shall we receive those ministers who may offer to

unite with us from other Christian Churches?

Ans. 1. Ministers of other Churches, who may desire to unite with us as local preachers, may be received by a Quarterly Conference, upon giving satisfaction that they are suitable persons; but they shall not exercise the peculiar functions of deacons or elders until their orders are recognized by the Annual Conference: *provided* that the Bishop may, at his discretion, allow ministers thus received to exercise their functions as deacons or elders until the session of the Annual Conference.

2. After such reception, and a recommendation by the Quarterly Conference, the Annual Conference, if satisfied of their being in orders, and of their agreement with

us in doctrine and discipline, and also of their gifts, grace, and usefulness, may recognize them accordingly, without the reïmposition of hands, on condition of their taking upon them our ordination vows. If they cannot attend the Annual Conference, they shall send up a certified subscription to our doctrines and discipline, and to our ordination vows.

3. Ministers of other Churches, duly accredited as deacons or elders, who may desire to unite with us as traveling preachers, may be admitted as deacons or elders into full connection by an Annual Conference: *provided* the Conference is satisfied with their gifts, grace, and usefulness, and their agreement with us in doctrine and discipline, on condition of their taking upon

them our ordination vows, without the reimposition of hands.

4. When a minister has been received and recognized in orders, he shall be furnished with a certificate, signed by one of our Bishops, in the following words, viz.:

This is to certify that —— has been admitted into —— Conference as a traveling preacher [or has been received as a local preacher on —— Circuit], he having been ordained to the office of a deacon [or an elder, as the case may be], according to the usages of the —— Church, of which he has been a member and minister; and he is hereby authorized to exercise the functions pertaining to his office in the Methodist Episcopal Church, South, so long as his life and conversation are such as become the gospel of Christ.

Given under my hand and seal,
at —, this — day of —, in
the year of our Lord —.

SECTION XIII.

OF EXHORTERS.

Ques. 1. What directions are given concerning the licensing of persons to exhort?

Ans. 1. The Quarterly Conference shall have authority to license proper persons to exhort, and to renew their licenses annually, when, in its judgment, their gifts, grace, and usefulness will warrant it.

2. No person shall be licensed to exhort without the recommendation of the Church of which he is a member, or of the leaders' meeting of the charge to which he belongs; nor shall any license be valid un-

less signed by the President of the Conference.

Ques. 2. What are the duties of an exhorter?

Ans. To hold meetings for prayer and exhortation whenever opportunity is afforded, subject to the direction of the preacher in charge.

Ques. 3. What farther directions are given concerning exhorters?

Ans. 1. Let every exhorter diligently exercise the functions of his office, without assuming those of a preacher.

2. Every exhorter, by virtue of his office, shall be a member of the Quarterly Conference of the charge to which he belongs; but in all other respects he shall be dealt with as a private member of the Church.

3. When an exhorter removes from one circuit, station, or mission,

to another, he shall not be recognized as such, unless he obtain a certificate of his official character from the Presiding Elder of the District, or the preacher to whose charge he belongs at the time of his removal.

SECTION XIV.

OF CLASS-LEADERS.

Ques. 1. How are the class-leaders to be appointed?

Ans. By the preacher in charge, who shall appoint one person in each class to be the leader thereof.

Ques. 2. What are the regulations concerning the class-leaders?

Ans. 1. Let them be men of sound judgment and truly devoted to God.

2. Let every one of them be carefully examined by the preacher in charge, at least once a quarter, con-

cerning his method of leading his class.

3. It is the leader's duty—

(1) To see each person in his class once a week, at least, in order to inquire how their souls prosper; to advise, reprove, comfort, or exhort, as occasion may require; to receive what they are willing to give toward the relief of the preachers, Church, and poor.*

(2) To meet the ministers and the stewards of the society once a week, in order—

To inform the minister of any that are sick, or of any that walk disorderly and will not be re-proved.

To pay the stewards what they

*This part refers to towns and cities where the poor are generally numerous and Church-expenses considerable.

have received of their several classes in the week preceding.

SECTION XV.

OF STEWARDS.

Ques. 1. How are the stewards to be appointed?

Ans. The preacher in charge shall have the right of nomination, subject to the confirmation or rejection of the Quarterly Conference.

Ques. 2. What are the regulations concerning the stewards?

Ans. 1. Let the stewards be men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business of the Church.

2. It shall be the duty of the stew-

ards to make estimates of expenses and provision for the support of the gospel; to take an exact account of all the money, or other provision, collected for the support of the ministry; to make an accurate return of every expenditure of money, whether for the support of the ministry, or the relief of the sick or the poor; to seek the needy and distressed in order to relieve and comfort them; to inform the preachers of any sick or disorderly persons; to tell the preachers what they think wrong in them; to attend the official meetings and the quarterly-meetings; to give advice, if asked, in planning the circuit; to attend committees for the application of money to churches; to give counsel in matters of arbitration; to provide elements for the Lord's

Supper; to appoint some one, whenever necessary, to receive contributions for the support of the ministry and other purposes, and to obtain from each collector thus appointed the money received by him, that it may be reported to the Quarterly Conference; to take up collections quarterly in every congregation, if it be necessary, and to write circular letters to the societies to be more liberal, if need be; as also to let them know, when occasion requires, the financial state of the Church, as reported at the Quarterly Conference.

3. The stewards of each circuit and station shall be a standing committee (where there is no parsonage) to provide houses for the families of married preachers, or to assist the preachers to obtain houses

for themselves when they are appointed to labor among them.

Ques. 3. To whom are the stewards accountable for the faithful performance of their duties?

Ans. To the Quarterly Conference, which shall have the power to remove them from office.

Ques. 4. What shall be the number of stewards in each circuit or station?

Ans. 1. Every pastoral charge shall be entitled to one steward for every thirty members, to be elected annually: *provided*, nevertheless, that each society in a circuit may have one steward, and each circuit or station may have at least seven.

2. When two or more circuits or stations are united, the stewards shall hold office till the first Quarterly Conference elects a new Board.

Ques. 5. What are the duties of a Recording Steward?

Ans. To preserve the records of the Quarterly Conference, and to report to the Joint Board of Finance of the Annual Conference a full account of the acts of his Board of Stewards the preceding year, and to have the same at the Quarterly Conference.

Ques. 6. What are the duties of a District Steward?

Ans. To attend the District Stewards' meeting for the purpose of estimating the salary and traveling expenses of the Presiding Elder, and to apportion the same, and such other amounts as are to be raised in the District, among the several charges, and to report the same to his Quarterly Conference and Board of Stewards.

SECTION XVI.
OF TRUSTEES.

Ques. 1. How are the trustees to be appointed?

Ans. 1. Except where the laws of the State or Territory provide differently, the preacher in charge, or, in his absence, the Presiding Elder, shall have the right of nomination, subject to the confirmation or rejection of the Quarterly Conference.

2. Trustees for District property may be appointed by the Quarterly Conference of the circuit or station where such property is located; or if in a city, where there are two or more pastoral charges, by the Quarterly Conference which the Presiding Elder may designate. The Presiding Elder shall have the right of nomination, subject to confirmation

or rejection by the Quarterly Conference.

Ques. 2. What are the regulations concerning the trustees?

Ans. 1. Trustees of our parsonages or churches must be at least twenty-one years of age, and must all be members of our Church when proper persons can be had, otherwise one-third of each Board may be elected from without.

2. All vacancies in the Board of Trustees, occasioned by death, resignation, or otherwise, shall be filled without delay.

3. Let nine trustees be appointed for holding Church-property, when proper persons can be procured; otherwise seven, five, or three, who shall elect their own chairman, secretary, and treasurer.

4. The Board or Boards of Trust-

ees of every circuit, station, or mission, shall be responsible to the Quarterly Conference of the same, which shall have power to dismiss any of them from office; and shall be required to present a report of their acts, at least once a year, to the Quarterly Conference. Where a District Board of Trustees is appointed by a Quarterly Conference, such Board shall hold the same relations in all respects to the Conference so appointing.

5. When two or more circuits or stations shall be united, the Board of Trustees shall, by such action, be considered dissolved; and the Quarterly Conference of the new circuit or station shall appoint a Board of Trustees as provided for in *Ans. 1* to *Ques. 1* of this section.

6. No person who is a trustee

shall be ejected while he is in joint security for money, unless such relief be given him as is demanded, or the creditor will accept.

CHAPTER IV.

THE MEMBERSHIP OF THE CHURCH.

SECTION I.

OF RECEIVING MEMBERS INTO THE
CHURCH.

Ques. How shall members be received into the Church?

Ans. 1. When persons offer themselves for Church-membership, let the preacher in charge inquire into their spiritual condition, and receive them into the Church when they have given satisfactory assurances of their desire to flee from the wrath to come, and to be saved from their sins; and also, of the genuineness of their faith, and of their willingness to keep the rules of the Church.

2. When satisfied on these points, let the minister bring the candidates before the congregation, whenever practicable, and receive them according to the prescribed Form.

3. If a member in good standing in any other Church shall desire to unite with us, such applicant may, by giving satisfactory answers to the usual inquiries, be received without these formalities.

SECTION II.

OF THE CHILDREN OF THE CHURCH.

Things especially to be noticed in the written report of the preacher in charge to the Quarterly Conference on the pastoral instruction of children.

Ques. What directions are given concerning the children of the Church?

Ans. 1. Let the minister diligent-

ly instruct and exhort all parents to dedicate their children to the Lord in baptism as early as convenient.

2. In his pastoral visitations let him pay special attention to the children; speak to them personally and kindly on experimental and practical godliness, according to their capacity; pray earnestly for them, and cause them to be faithfully instructed in the nature, design, privileges, and obligations of their baptism.

3. As soon as they comprehend the responsibilities involved in a public profession of faith in Christ, and give evidence of a sincere and earnest determination to discharge the same, see that they be duly recognized as members of the Church, agreeably to the provisions of the Discipline.

4. Let our catechisms be used as extensively as possible, both in our Sunday-schools and families; and let the preachers faithfully enforce upon parents and Sunday-school teachers the great importance of instructing children in the doctrines and duties of our holy religion.

5. It shall be the special duty of the preachers to form Bible-classes wherever they can, for the instruction of larger children and youth; and where they cannot superintend them personally, to appoint suitable leaders for that purpose.

CHAPTER V.

THE MEANS OF GRACE.

SECTION I.

OF PUBLIC WORSHIP.

Ques. 1. What directions are given for uniformity in public worship?

Ans. 1. The morning service shall be conducted in the following order:

(1) Singing — the congregation standing.

(2) Prayer — the congregation kneeling.

(3) Reading a lesson out of the Old Testament and another out of the New.

(4) Singing — the congregation sitting.

(5) Preaching.

(6) Singing — the congregation standing.

(7) Prayer — the congregation kneeling.

(8) Benediction.

2. The afternoon and evening service shall be the same as the morning, except that one of the lessons, or both, may be omitted, at the discretion of the minister.

3. The Lord's Supper shall be administered monthly, in every congregation, wherever it is practicable; and where it is not, at every quarterly-meeting. Let the service preceding the administration be so proportioned as to admit of due time for this solemn ordinance.

4. Let the Lord's Prayer be used on all occasions of public worship, in concluding the first morning

prayer, the congregation repeating after the minister; and the apostolic benediction (2 Cor. xiii. 14) in dismissing the congregation.

5. The Ritual shall be invariably used in all the offices for which it is prescribed.

Ques. 2. How shall we guard against formality in singing?

Ans. 1. By choosing such hymns as are proper for the occasion.

2. By not singing too much at once; seldom more than five or six verses.

3. By suiting the tune to the words.

4. By often stopping short, when the words are given out, and asking the people: "Now do you know what you said last? Did you speak no more than you felt?"

5. In all our congregations let the

people learn to sing, and use our own Hymn and Tune-books.

6. Exhort every person in the congregation to sing; not one in ten only.

SECTION II.

OF PRAYER-MEETINGS.

Ques. What directions are given concerning prayer-meetings?

Ans. 1. Let the pastor hold prayer-meetings, weekly, in every church where it is practicable; and when he cannot himself attend, let him engage local preachers, exhorters, class-leaders, and others, to hold them.

2. Let prayer-meetings be held also at other places where there is a probability of their doing good.

SECTION III.
OF LOVE-FEASTS.

Ques. 1. What directions are given concerning love-feasts?

Ans. 1. Love-feasts shall be held quarterly, or at such other times as the preacher in charge may consider expedient, with closed doors, to which, besides Church-members, other serious persons may be admitted by him.

2. In conducting the love-feast, after singing and prayer, the preacher may make a short address, setting forth the nature and design of this institution; every one present then partakes of a little bread and water in token of brotherly love; the members then give brief details of their religious experience; and the meeting is closed with singing and prayer.

Ques. 2. How often shall we permit strangers to be present at our love-feasts?

Ans. Let them be admitted with the utmost caution; and the same person on no account above twice or thrice, unless he become a member.

SECTION IV.

OF CLASS-MEETINGS.

Ques. 1. What directions are given concerning class-meetings?

Ans. 1. Let the membership of every church, wherever it is practicable, be divided into smaller companies, called classes, according to their respective places of abode; and let the members be exhorted to attend the meetings of the same.

2. Two or more classes may meet

at the same time and place, at their own option, and their leaders may alternate in conducting the exercises.

3. The pastor shall visit every class once a quarter, and report its condition to the Quarterly Conference; and let him hold general class-meetings, as often as he shall find it expedient.

Ques. 2. Can any thing be done in order to make the class-meetings more profitable?

Ans. 1. Change improper leaders.

2. Let the leaders frequently meet each other's classes.

3. Let us observe which leaders are the most useful; and let these meet the other classes as often as possible.

SECTION V.
OF SUNDAY-SCHOOLS.

Ques. What directions are given concerning Sunday-schools?

Ans. 1. Let Sunday-schools be formed in all our congregations, where ten persons can be collected for that purpose. Let the schools be under the control of our own Church; and it is recommended that they use our own publications. And it shall be the especial duty of preachers having charge of circuits and stations, with the aid of the other preachers, to see that this be done; to engage the coöperation of as many of our members as they can; to visit the schools as often as practicable; to secure, as far as possible, with the aid of officers and teachers and parents, the regular attendance of the scholars upon divine service; to

preach on the subject of Sunday-schools and religious instruction in each congregation; to lay before the Quarterly Conference, at each quarterly-meeting, to be entered on its journal, a written statement of the number and state of the Sunday-schools within their respective circuits and stations, and to make a report of the same to their several Annual Conferences.

2. Each Quarterly Conference shall be deemed a Board of Managers, having supervision of all the Sunday-schools and Sunday-school societies within its limits.

3. It is recommended that each Annual Conference, where the general state of the work will allow, request the appointment of a special agent, to travel throughout its bounds, for the purpose of pro

moting the interests of Sunday-schools; and his expenses shall be paid out of collections which he shall be directed to make, or otherwise, as shall be ordered by the Conference.

4. Each Annual Conference shall elect a Corresponding Secretary to represent the Sunday-school interests of that Conference to the Sunday-school Editor elected by the General Conference.

5. The General Conference shall elect a committee of five, of which the Sunday-school Editor shall be chairman, who, with the Book Agent, shall provide for the publication of Sunday-school books and periodicals, and have the general supervision of our Sunday-school interests, with power to appoint a secretary, if it is deemed necessary.

6. Let our catechisms be used as extensively as possible in our Sunday-schools; and let the preachers faithfully enforce upon Sunday-school teachers the great importance of instructing children in the doctrines and duties of our holy religion.

7. Let every Sunday-school, so far as practicable, be organized into a Missionary Society, auxiliary to the Annual Conference Missionary Society.

CHAPTER VI.

ADMINISTRATION OF DISCIPLINE.

SECTION I.

TRIAL OF A BISHOP.

Ques. 1. To whom is a Bishop amenable for his conduct?

Ans. To the General Conference, who have power to expel him for improper conduct, if they see it necessary.

Ques. 2. What provision is made for the trial of a Bishop, if he should be accused of immorality in the interval of the General Conference?

Ans. 1. When a Bishop shall be under report, or be accused, of immorality, three traveling elders shall call upon him and carefully inquire into the case, and, if they believe

him guilty, they shall report the matter to another Bishop; and it shall be his duty to summon together, at some convenient place, not less than twelve traveling elders, and also the witnesses by whom the accusation is expected to be established; and the said elders shall form a committee for the investigation of the charge brought against the Bishop. And if two-thirds of them verily believe the accused to be guilty, they shall have power to suspend him till the ensuing General Conference.

2. No charge against a Bishop shall be entertained except it be made in writing, signed by those who propose to establish it; and a copy of the charge or accusation, with the specifications, shall be delivered to the accused a sufficient

length of time to enable him to make all necessary preparations for his defense.

Ques. 3. If a Bishop cease from traveling at large among the people, shall he still exercise his Episcopal office among us, in any degree?

Ans. If he cease from traveling, without the consent of the General Conference, he shall not thereafter exercise the Episcopal office in our Church.

SECTION II.

TRIAL OF A TRAVELING PREACHER.

Ques. 1. To whom is a traveling preacher amenable for his conduct?

Ans. To the Annual Conference, which shall have power to try, acquit, or expel him.

Ques. 2. What shall be done when

a traveling preacher is accused of immorality?

Ans. 1. When a traveling elder or deacon is under report of being guilty of some crime expressly forbidden in the word of God, if it be in the interval of the Annual Conference, let the Presiding Elder, in the absence of the Bishop, call as many traveling preachers as he shall think fit—at least three—and, if possible, bring the accused and the accuser face to face. If the accused be clearly convicted, he shall be suspended till the ensuing Annual Conference. The Presiding Elder shall cause an exact record of the investigation, signed by the President and the Secretary, to be transmitted to the Annual Conference, by which his case shall be fully considered and determined.

If the accused be a Presiding Elder, any three traveling elders or deacons of his District may inquire into the case, and, if they judge it necessary, report to the Bishop, who shall appoint a committee of at least three elders, from within the bounds of the Annual Conference of which the accused is a member; he shall also preside at the investigation, or some traveling elder appointed by him; and the accused, if guilty, shall be suspended.

If the accused and the accuser cannot be brought face to face, but the supposed delinquent evades an investigation, it shall be received as a presumptive proof of guilt; and out of the mouth of two or three witnesses he shall be condemned, and be accordingly suspended. Nevertheless, even in that case, the An-

nual Conference shall consider and determine the whole matter.

2. When the accusation is preferred during the session of the Annual Conference, it shall first be referred to a committee of three traveling elders for investigation, who shall report to the Conference whether or not they judge a trial necessary. If the Conference differ in judgment from the committee, a new committee may be appointed to inquire into the facts and report.

The committee of investigation reporting a case for trial, shall bring forward the bill of charges in proper form, and appoint one or more of their number to prosecute it.

Every case to be tried shall be referred to a committee of not less than nine, nor more than thirteen, who, in the presence of a Bishop or

a chairman, whom the President of the Conference shall appoint, and one or more of the Secretaries of the Conference, shall have full power to try the case; and their decision shall be final, save as to the right of appeal: *provided* that the accused shall, upon good grounds alleged, be allowed to challenge five in a committee of nine, or seven in a committee of thirteen, and in the same ratio for any other number. And the said committee shall make a faithful report to the Conference, in writing, and deliver up to the Secretary the whole record of the case, with the decision rendered.

Ques. 3. What shall be done in cases of improper tempers, words, or actions?

Ans. The person so offending shall

be reprehended by his senior in office. Should a second transgression take place, one, two, or three ministers or preachers are to be taken as witnesses. If he be not then cured, accusation shall be preferred at the next Annual Conference, and the accused shall be dealt with as in a case of immorality.

Ques. 4. What shall be done with those ministers or preachers who hold and disseminate, publicly or privately, doctrines which are contrary to our Articles of Religion?

Ans. Let the same process be observed as in case of immorality; but if the minister or preacher so offending do solemnly engage not to disseminate such erroneous doctrines in public or in private, he shall be borne with till his case be laid before the next Annual Confer-

ence, which shall determine the matter.

Ques. 5. What shall be done when a traveling preacher is complained of as being so unacceptable, inefficient, or secular, as to be no longer useful in his work?

Ans. 1. The Conference to which he belongs shall investigate the case, and if it appear that the complaint is well founded, and he do not give the Conference satisfaction that he will amend or voluntarily retire, it may locate him without his consent.

2. He shall be at liberty to defend himself before the Conference in person, or by his representative; and if he be located in his absence, without having been previously notified of an intention thus to proceed against him, he may apply to the Conference, at its next session,

to be heard in his defense, and the matter shall be reconsidered for that purpose.

Ques. 6. What shall be done in the case of a preacher who refuses to attend to the work assigned him?

Ans. No deacon or elder who ceases to travel without the consent of the Annual Conference, certified under the hand of the President of the Conference, except in case of sickness, debility, or other unavoidable circumstances, shall, on any account, exercise the peculiar functions of his office, or even be allowed to preach among us; but the final determination in all such cases is with the Annual Conference.

Nevertheless, in all the above-mentioned cases of trial and conviction, an appeal to the ensuing General Conference shall be allowed,

if the condemned person signify to the President or the Secretary of the Conference his intention to appeal at the time of his condemnation, or at any time thereafter when he is informed thereof.

SECTION III.

TRIAL OF A PROBATIONER.

Ques. What shall be done with a preacher on trial who is accused of immorality?

Ans. He shall be accountable to the Quarterly Conference of the circuit on which he travels. The Presiding Elder shall call a committee of investigation, and the course of discipline shall be pursued that is made and provided for a local preacher under a like accusation.

SECTION IV.

TRIAL OF A LOCAL PREACHER.

Ques. 1. To whom is a local preacher amenable for his conduct?

Ans. To the Quarterly Conference, which shall have power to try, acquit, or expel him.

Ques. 2. What shall be done when a local preacher is accused of immorality?

Ans. 1. When a local preacher is under report of immorality, in the absence of a bill of charges signed by a member of our Church, the preacher in charge shall appoint a committee of three members of the Church — local preachers, if they can be had—to investigate the report; and, if they judge a trial necessary, they shall see that a bill of charges and specifications be drawn in proper form; and shall select a

member of the Church to prosecute the case before the ensuing Quarterly Conference: *provided* a copy of the charges and specifications be delivered to the accused a sufficient length of time before the trial to enable him to make all necessary preparations for his defense.

2. The committee of investigation shall, in every case, make a report to the Quarterly Conference; and if the Conference differ in judgment, a new committee may be appointed to inquire into the facts and to report.

3. A local preacher who has been notified by the Presiding Elder, or preacher in charge, of a bill of charges and specifications thus found against him, shall not be allowed to exercise the functions of his office until the case has been presented to

and determined by the Quarterly Conference.

4. The President of the Quarterly Conference shall, at the commencement of the trial, appoint a Secretary, who shall take down regular minutes of the evidence and proceedings. The minutes, when read and approved, shall be signed by the President, and also by the members who are present, or a majority of them, and the sentence of the Quarterly Conference shall be pronounced by the President.

Ques. 3. What shall be done in cases of improper tempers, words, or actions?

Ans. The person so offending shall be reprehended by the preacher having charge. Should a second transgression take place, one, two, or three faithful friends are to be

taken as witnesses. - If he be not then cured, he shall be dealt with as in a case of immorality; and, if found guilty and impenitent, he shall be expelled from the Church.

Ques. 4. What shall be done with those local preachers who hold and disseminate, publicly or privately, doctrines which are contrary to our Articles of Religion?

Ans. Let the same process be observed as in case of immorality.

Ques. 5. What shall be done when a local elder or deacon is complained of as being so unacceptable or inefficient as to be no longer useful in his work, and the Quarterly Conference refuses to pass his character on that ground?

Ans. The Quarterly Conference next succeeding shall proceed to investigate the case; and if it appear

that the complaint is well founded, and he do not give the Conference satisfaction that he will amend, or voluntarily retire, the Conference may depose him from the ministry. He shall be at liberty to defend himself before the Conference in person, or by his representative. The President of the Quarterly Conference shall have regular minutes of the investigation taken, which, on being read and approved, shall be signed by himself and a majority of the members of the Conference.

Nevertheless, in all the above-mentioned cases of trial and conviction, an appeal to the ensuing Annual Conference shall be allowed, if the condemned person signify his intention to appeal at the time of his condemnation, or at any time thereafter when he is informed thereof.

SECTION V.

TRIAL OF A MEMBER.

Ques. 1. How shall an accused member be brought to trial?

Ans. 1. Before the Church of which he is a member, or a select number of them, in the presence of a Bishop, elder, deacon, or preacher, in the following manner:

When a member of the Church is under report of immorality, in the absence of a bill of charges, signed by a member of our Church, the preacher in charge shall appoint a committee of three discreet members, who shall investigate the report, and if they judge a trial necessary they shall prepare a bill of charges and specifications, and appoint a member of the Church to prosecute the case.

Upon the presentation of such

bill of charges, the preacher shall appoint a committee of not less than five, nor more than thirteen, before whom the accused shall be duly cited to appear, who shall have full power to try the case; and if the accused be found guilty by a majority of the committee, let the preacher declare him suspended or expelled. Nevertheless, the preacher may, at his discretion, bring the case before the whole Church for trial.

A copy of the charge and specifications shall be delivered to the accused a sufficient length of time before the trial to enable him to make all necessary preparations for his defense; and in case of trial before a committee, he shall be allowed a peremptory challenge of two in a committee of five, and in like ratio for any other number, besides

unlimited right of challenge for cause, of the validity of which cause the presiding officer in the trial shall be the judge.

The preacher in charge shall preside at the trial, and decide all questions of law appertaining to or growing out of the case. He shall, at the commencement of the trial, appoint a Secretary, who shall take down regular minutes of the evidence and proceedings, which minutes, when read and approved, shall be signed by the President and the Secretary.

If, after sufficient notice, the accused evade trial by absenting himself, let the trial proceed as though he were present. Witnesses from without shall not be rejected.

2. But in case of neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words,

or disobedience to the order and discipline of the Church: First, let private reproof be given by a preacher or leader; and if there be an acknowledgment of the fault, and promise of amendment, the person may be borne with; otherwise the preacher must take with him two or three faithful friends, who shall labor to bring the offender to proper repentance; but if he will not hear them, and there be no sign of amendment, the offender must be dealt with as in case of immorality.

3. If a member of our Church endeavor to sow dissension in any of our societies, by inveighing against either our doctrines or discipline, such person so offending shall be first reprov'd by the senior minister or preacher of his circuit; and if he persist in such pernicious prac-

tices, he shall be dealt with as in case of immorality.

Ques. 2. What shall be done in case of disputes between members of the Church?

Ans. 1. On any dispute between two or more members of our Church, concerning the payment of debts, or otherwise, which cannot be settled by the parties concerned, the preacher in charge shall inquire into the circumstances of the case; and shall recommend to the contending parties a reference, consisting of one arbiter chosen by the plaintiff, and another chosen by the defendant; which two arbiters so chosen shall nominate a third—the three arbiters being members of our Church.

2. But if one of the parties be dissatisfied with the judgment giv-

en, such party may apply to the ensuing Quarterly Conference for a *second* arbitration; and if the Quarterly Conference see sufficient reason, they shall grant a *second* arbitration, in which case each party shall choose two arbiters, and the four arbiters shall choose a fifth, the judgment of a majority of whom shall be final; and any person refusing to abide by such judgment shall be dealt with as in case of immorality.

3. And if any member of our Church shall refuse, in cases of debt or other disputes, to refer the matter to arbitration, when recommended by him who has the charge of the circuit, or shall enter into a lawsuit with another member before these measures are taken, he shall be dealt with as in case of

immorality, unless the case be of such a nature as to require and justify a process at law.

In all cases of suspension or expulsion the accused shall have the right to appeal to the ensuing Quarterly Conference: *provided* he signify to the pastor his intention to appeal, at the time of his condemnation, or at any time thereafter, when officially informed thereof.

CHAPTER VII.

OF APPEALS.

SECTION I.

APPEAL OF A TRAVELING PREACHER.

1. In all cases it shall be the duty of the Secretary of the Annual Conference to preserve the documents relating to the trial of members, which documents only, in an appeal from the decision of an Annual Conference, shall be presented to the General Conference, in evidence on the case.

2. When an appeal is made, and allowed by the General Conference, there shall be a committee appointed consisting of one delegate from each Annual Conference, who, in the presence of a Bishop, and one

or more of the Secretaries of the General Conference, shall have full power to try the case; and their decision shall be final. And the said committee shall make a faithful report to the General Conference, in writing, and deliver up to the Secretary the whole record of the case, with the decision rendered.

3. No member shall be appointed to serve on any appeal when he has been a member of the committee that first tried the case.

4. The appellant shall either state personally, or by his representative (who shall be a member of the Conference), the grounds of his appeal, showing cause why he appeals, and he shall be permitted to make his defense without interruption. After which the representatives of the Annual Conference from whose de-

cision the appeal is made shall be permitted to respond in presence of the appellant, who shall have privilege of replying, which shall close the pleadings on both sides. This done, the appellant shall withdraw, and the committee shall decide.

5. No minister, after such form of trial and expulsion, shall be restored to the communion of the Church without giving satisfactory evidence of repentance, unless the Annual Conference shall become convinced that he was innocent of the crime for which he was expelled; in which case the Conference may restore him to his previous standing.

SECTION II.

APPEAL OF A LOCAL PREACHER.

1. When an appeal of a local

preacher is made and allowed by the Annual Conference, the President shall appoint a committee of not less than nine, nor more than thirteen, who shall have full power to try the case; and their decision shall be final.

2. No member of the Quarterly Conference that first tried the case shall be appointed on this committee.

3. The minutes of the trial in the Quarterly Conference shall be laid before this committee, which documents only shall be in evidence; and the said committee shall make a faithful report to the Annual Conference, in writing, and deliver up to the Secretary the whole record of the case, with the decision rendered.

4. The appellant shall either state personally, or by his representative

(who shall be a member of the Conference), the grounds of his appeal, showing cause why he appeals, and he shall be permitted to make his defense without interruption. After which the representative of the Quarterly Conference, from whose decision the appeal is made, shall be permitted to respond in presence of the appellant, who shall have privilege of replying, which shall close the pleadings on both sides. This done, the appellant shall withdraw, and the committee shall decide.

SECTION III.

APPEAL OF A MEMBER.

1. If there be a murmur or complaint from any excluded person, that justice has not been done in the trial before the Church or com-

mittee, he shall be allowed an appeal to the next Quarterly Conference.

2. The appeal being made and allowed, the preacher in charge shall present the minutes of the trial to the Quarterly Conference, from which minutes the case shall finally be determined.

3. No member of the committee for trial shall vote on the appeal.

4. The appellant shall either state personally, or by his representative (who shall be a member of the Church), the grounds of his appeal, showing cause why he appeals, and he shall be permitted to make his defense without interruption. After which the representatives of the society or committee, from whose decision the appeal is made, shall be permitted to respond in presence

of the appellant, who shall have privilege of replying, which shall close the pleadings on both sides. This done, the appellant shall withdraw, and the majority of the members of the Quarterly Conference present shall finally determine the case.

5. No member, after such form of trial and expulsion, shall be restored to the communion of the Church without giving satisfactory evidence of repentance, unless the Quarterly Conference shall become convinced that he was innocent of the crime for which he was expelled, in which case he may be restored.

CHAPTER VIII.

OF THE DEPRIVATION AND RESTORATION OF
CREDENTIALS.

SECTION I.

CREDENTIALS OF TRAVELING ELDERS
OR DEACONS.

1. When any traveling elder or deacon is deprived of his credentials of ordination by expulsion or otherwise, they shall be filed with the papers of the Annual Conference of which he was a member.

2. Should he at any future time give satisfactory evidence to said Conference of his amendment or innocence, and procure a certificate of the Quarterly Conference of the circuit or station where he resides, or of an Annual Conference which

may have admitted him on trial, recommending to the Annual Conference, of which he *was* formerly a member, the restoration of his credentials, the said Conference may restore them.

SECTION II.

CREDENTIALS OF LOCAL ELDERS OR DEACONS.

1. When any local elder or deacon is deprived of his credentials of ordination, by expulsion or otherwise, it shall be the duty of the Presiding Elder to require them of him, and to file them with the papers of the Annual Conference within the limits of which the said local preacher resides.

2. Should he, at any future time, produce to the Annual Conference

a certificate of his restoration by the Quarterly Conference, signed by the President and Secretary thereof, his credentials may be restored to him.

CHAPTER IX.

OF THE SUPPORT OF THE MINISTRY.

SECTION I.

SUPPORT OF PREACHERS ON CIRCUITS
AND STATIONS.

1. Every minister who, by the rules and usages of the Church, is a claimant on its funds, shall, as far as practicable, have his claim estimated by those who are to pay it, or by an agent authorized to act for them.

2. The salary and traveling expenses of preachers on circuits and stations shall be estimated by their respective Boards of Stewards.

3. The stewards shall report to each Church-meeting the whole amount to be raised, and that part

of it which each congregation is expected to pay. The Church Conference may adopt its own method of raising the money. Unless otherwise ordered by the Church Conference, the stewards shall adopt the plan of assessment with consent, as provided in item next following.

4. Each member of the Church is expected to pay according to his or her several ability for the support of the ministry; and the stewards of each station or circuit shall determine whether payments are to be made weekly, monthly, or quarterly, during the year. They shall then ascertain how much each member is able and willing to pay in the installments fixed by the stewards; and whatever amount each member agrees to pay, he or she shall be

under solemn obligation to pay, and can only be released from this obligation by the order of the stewards, or by vote of the Church Conference for good cause shown.

SECTION II.

SUPPORT OF PRESIDING ELDERS.

1. The salary and traveling expenses of Presiding Elders shall be estimated by the District Stewards.

The District Stewards shall apportion the amount allowed among the different pastoral charges of the District, whose Boards of Stewards shall add the sum, thus apportioned, to the amounts agreed on to be raised for their preachers, and its collection shall be provided for in the same way.

SECTION III.

SUPPORT OF BISHOPS.

The Bishops shall be supported according to the following plan:

1. The allowance of the Bishops for salary and traveling expenses, and of the widows and orphan children of deceased Bishops, shall be estimated by the Committee on Episcopacy of the General Conference; and they shall divide the amount between the several Annual Conferences, according to the ability of the Conferences.

2. The Annual Conferences shall be allowed to adopt their own plan for raising said amount, which shall be called the Bishops' Fund.

3. This Fund shall be paid over to the Joint Board of Finance of the Annual Conference; and the Chairman of said Board shall pay

the amount collected to the Bishop presiding at the Conference, and take his receipt, and forward the same, or a copy thereof, to the Book Agent.

4. At the annual meeting of the Bishops, each Bishop shall report to the Book Agent the amount paid to him by the several Annual Conferences, to be divided between all the Bishops in proportion to the amount estimated for the support of each.

5. The Bishops who shall have been placed upon the retired list, or who are unable to do full work, shall share in the collections, in proportion to the amounts estimated, with those who are efficient, and who are actively engaged in the work.

6. In the interval of the Bishops' annual meeting, the funds collected

and paid over to the Bishops shall be divided between the effective Bishops and those who are on the retired list, or who are not able to do full work, by such method as the College of Bishops may devise among themselves.

SECTION IV.

SUPPORT OF THOSE NOT OTHERWISE PROVIDED FOR.

All officers appointed by the General Conference, and not otherwise provided for by law, shall have their salaries fixed by the Joint Board of Finance of the Conference of which they are members, or within the bounds of which the work assigned them by the General Conference lies; and be paid from the proceeds of their office, or by such other

means as the Conference may devise.

SECTION V.

OF THE JOINT BOARD OF FINANCE.

1. Each Annual Conference shall have a Joint Board of Finance, appointed by the President of the Conference (unless otherwise ordered), at the close of its annual session, to hold their office until the close of the next ensuing Annual Conference session.

2. Said Board shall consist of one clerical member of the Conference and one layman for each Presiding Elder's District. They shall elect their own chairman, treasurer, and secretary, and the Board shall fill all vacancies that may occur in the body: *provided* they do so by keep-

ing up an equal number of clerical and lay members.

3. It shall be the duty of the Joint Board—

(1) To receive all moneys collected as Conference collections or otherwise, and distribute the same to the superannuated preachers, and the widows and orphans of deceased members of the Conference, according to their best judgment of their several necessities.

(2) They shall estimate the amount that will probably be necessary to meet the claims of the superannuated preachers and the widows and orphan children of deceased members of the Conference, and apportion the same to the different Presiding Elders' Districts for collection the ensuing year.

(3) All matters relating to the

financial interests of the Conference shall be referred to this Board, and be carefully considered and reported upon.

(4) They shall make a full report of all proceedings to the Conference, which shall either approve, recommit, or amend their report.

(5) The members of this Board, and especially the Chairman thereof, shall carefully consider the financial interests during the year, and shall collect such authentic information in regard to the pecuniary circumstances of the usual claimants on the Conference funds as shall facilitate the business of the Board at its annual meeting.

(6) The Recording Steward of each circuit shall report to the Joint Board of Finance a full account of the acts of the Board of Stewards

the preceding year. The Joint Board shall decide all issues that may exist between the stewards and the Presiding Elder, or any of the preachers, in relation to salaries, and their decision shall be final; but in no case shall they allow any preacher to have a claim on the Church he has served, as of debt, after his pastoral connection has ceased.

(7) Each Annual Conference shall adopt its own method of raising money to pay those who, by the rules and usages of the Church, have claims upon it: *provided* it does not interfere with the rights guaranteed to the Church Conferences, to adopt their own methods of raising money to pay their liabilities.

CHAPTER X.

SUPPORT OF MISSIONS.

SECTION I.

BOARD OF MISSIONS.

The missionary operations of the Methodist Episcopal Church, South, shall hereafter be conducted under the following provisions and regulations:

ARTICLE I. There shall be a Board of Missions, which shall have charge of the Foreign Missions, and of all others not provided for by the Annual Conferences.

ART. II. Said Board shall consist of a President, Vice-president, Secretary, Treasurer, and nineteen Managers, to be elected quadrennially by the General Conference, and

to continue in office until their successors are appointed. The Bishops shall be, *ex officio*, members of the Board.

ART. III. The Board shall have authority to regulate its own proceedings; to appropriate money to defray incidental expenses; to provide for the support of superannuated missionaries, and widows and orphans of missionaries who may not be provided for by any Annual Conference; to print books for the Indian, German, Mexican, and other Foreign Missions; to build houses for worship, for schools, and for missionaries; and to defray the necessary expenses of the work under its care. It shall also publish annually a statement of its transactions, naming the missions supported by it, and the amount appropriated

and paid to each, and lay before the General Conference a report of its operations.

ART. IV. The Board shall meet annually to determine what fields shall be occupied as missions, the number of persons to be employed in each, and to estimate the amount that may be necessary for the support of the missions under its charge, and to divide the same among the several Annual Conferences—having reference in said division to the extent and importance of the home work in each Conference, and to the ability and disposition of the people to give.

ART. V. The Board shall employ only effective men for its work, and shall require each one to make a quarterly report to the Secretary of his operations, and of the state

and prospects of the work in his charge.

ART. VI. The revenue of the Board shall be derived from annual collections in every congregation; and from such other plans as may be adopted by the Church and congregation to raise money for this object; and from special collections by the Secretary and the Bishops; and from donations and legacies.

ART. VII. The Secretary shall be a minister of the gospel, and may be a member of any Annual Conference, but shall reside where the Board is located. It shall be his duty to keep a permanent record of the proceedings of the Board, and to publish an abstract of them in the Church papers; to conduct its correspondence; to attend to all its legal business; to prepare its an-

nual report, and to publish monthly (either in a missionary paper or in the Church papers, as the Board shall direct) statements of the condition, needs, and prospects, of the various missions. The salary of the Secretary shall be fixed by the Board, and all his necessary traveling expenses shall be allowed.

ART. VIII. The Treasurer shall hold the funds of the Board in safe deposit, which deposit shall be made by him as Treasurer, subject to his drafts as such, and to those of his successors in office. He shall also furnish an annual report, to be published with that of the Secretary.

ART. IX. The Board shall fill all vacancies that may occur.

ART. X. Nine members shall constitute a quorum at an annual meet-

ing of the Board, and seven at a called meeting.

ART. XI. This Board shall be located in the city of Nashville, Tennessee.

ART. XII. Each Annual Conference shall organize a Board of Missions, which shall appoint its own officers and regulate its own affairs, and have absolute control of the missions it may establish, with the consent of the President of the Conference, within its own bounds, and of the funds raised for their support.

ART. XIII. The Conference Board shall disseminate missionary intelligence among the people; hold an anniversary meeting at each session of the Conference, the proceeds of which shall be equally divided between the General Board and the

Annual Conference Mission Board; shall publish a full report of its operations every year in the Minutes of the Conference; and annually estimate the amount that may be necessary for the support of its own missions, and apportion the same to the Presiding Elders' Districts for collection.

ART. XIV. The apportionment to a Conference for the general work shall be divided by the Conference Board among the Districts, and the preachers in charge shall take up a collection in every congregation to meet the same.

ART. XV. Any person, or Sunday-school, or Church, or Conference, may assume in whole, or in part, the support of a mission or a mission-school established by the General Board, and send their con-

tributions directly to such mission or school, of which the General Treasurer shall be immediately notified: *provided* that the Conference in whose territory such moneys may be given shall have credit for the same in settling the apportionment of the General Board.

ART. XVI. The collections for the Conference and General Boards shall not be taken up together, except at the anniversary meeting held during the session of an Annual Conference.

ART. XVII. The Treasurer of the Conference Board shall transmit to the Treasurer of the General Board all moneys he may receive for general purposes.

ART. XVIII. It shall be the duty of the Presiding Elder to bring the subject of missions prominently be-

fore the Quarterly Conferences of each circuit and station, and see to it that efficient and well-defined modes and plans be adopted for raising missionary funds, both for the General Board and also for the Conference Mission Board.

SECTION II.

WOMAN'S MISSIONARY SOCIETY.

In view of the fact that in most heathen countries women are only accessible to teachers of their own sex, the women of the M. E. Church, South, are hereby authorized to organize special missionary agencies under the following constitution:

ARTICLE I. This Society shall be called "The Woman's Missionary Society of the Methodist Episcopal Church, South."

ART. II. The object of this Society shall be to enlist and unite the efforts of women in the work of sending the gospel to women in heathen lands, through the agency of female missionaries, teachers, and Bible-readers.

ART. III. The operations of this Society shall be conducted in connection with the Board of Missions, and subject to its advice and approval. All appropriations shall be made through the Treasurer of the Board to missions under the charge of the Board, for the support of female missionaries, teachers, and Bible-readers, employed under their sanction; nor shall any of the funds be devoted to other purposes without the consent of the Executive Association hereinafter provided for.

ART. IV. This Society shall be or

ganized by the appointment of a General Executive Association and Conference Societies—said General Executive Association to be constituted by appointment of the Bishops and Missionary Secretaries, in the first instance, and thereafter as by-laws and regulations to be adopted by the Association shall provide; and Conference Societies to be constituted in accordance with provisions of such by-laws and regulations.

ART. V. The funds of the Society shall in all cases be derived from private efforts, and in no case from public collections during regular Church-service.

CHAPTER XI.

CHURCHES AND CHURCH-PROPERTY.

SECTION I.

OF BUILDING CHURCHES.

Ques. Is any thing advisable in regard to building churches?

Ans. 1. Let all our churches be plain and decent, and with free seats, as far as practicable.

2. In order more effectually to prevent our people from contracting debts which they are not able to discharge, it shall be the duty of the Quarterly Conference of every circuit and station, where it is contemplated to build a house or houses of worship, to secure the ground or lot on which such house or houses are to be built, according to our

deed of settlement, which deed must be legally executed; and also said Quarterly Conference shall appoint a judicious committee of at least three members of our Church, who shall form an estimate of the amount necessary to build; and three-fourths of the money, according to such estimate, shall be secured before any such building shall be commenced: *provided*, however, that no house of worship shall be built unless the authority of the Quarterly Conference shall first have been obtained.

3. In all cases where debts for building houses of worship have been or may be incurred contrary to or in disregard of the above recommendation, our members and friends are requested to discountenance, by declining pecuniary aid to, all agents

who shall travel abroad beyond their own circuits or Districts, for the collection of funds for the discharge of such debts, except in such peculiar cases as may be approved by an Annual Conference.

4. In future, we will admit no charter, deed, or conveyance, for any house of worship to be used by us, unless it be provided in such charter, deed, or conveyance, that the trustees of said house shall at all times permit such ministers and preachers, belonging to the Methodist Episcopal Church, South, as shall from time to time be duly authorized by the General Conference of our Church, or by the Annual Conferences, to preach and expound God's holy word, and to execute the discipline of the Church, and to administer the sacraments therein, ac-

ording to the true meaning and purport of our deed of settlement.

SECTION II.

OF BUILDING PARSONAGES.

Ques. What advice or direction is given concerning the building of dwelling-houses for the use of the married traveling preachers?

Ans. 1. It is recommended to our friends, in general, to purchase a lot of ground in each pastoral charge, and to build a preacher's house thereon, and to furnish it with at least heavy furniture, and to settle the same on trustees appointed by the Quarterly Conference, according to our deed of settlement.

2. It shall be the duty of the Presiding Elders and preachers to use their influence to carry the

above rules respecting building houses, for the accommodation of preachers and their families, into effect. In order to do this, each Quarterly Conference shall appoint a committee (unless other measures have been adopted), who, with the advice and aid of the preachers and Presiding Elder, shall devise such means as may seem fit to raise money for that purpose. And it is recommended to the Annual Conferences to make a special inquiry of their members respecting this part of their duty.

SECTION III.

OF SECURING CHURCHES AND PAR- SONAGES.

Ques. 1. What shall be done for the security of our preaching-houses

and parsonages, and other Church-property, and the premises belonging thereto?

Ans. 1. Each Annual Conference is authorized to make such modification in the deeds as they may find the different usages and customs of law require in the different States and Territories, so as to secure the property firmly by deed, and permanently *in fee simple*, to the Methodist Episcopal Church, South; but in all conveyances of ground for the building of houses of worship, or upon which they may have been already built, let the following clause be inserted at the proper place: "In trust, that said premises shall be used, kept, maintained, and disposed of, as a place of divine worship for the use of the ministry and membership of the Methodist Epis-

copal Church, South; subject to the discipline, usage, and ministerial appointments, of said Church, as from time to time authorized and declared by the General Conference of said Church, and the Annual Conference within whose bounds the said premises are situate."

2. Likewise, in all conveyances of ground for the building of dwelling-houses for the use of the preachers, or upon which they may have been already built, let the following clause be inserted at the proper place: "In trust, that said premises shall be held, kept, and maintained, and disposed of, as a place of residence for the use and occupancy of the preachers of the Methodist Episcopal Church, South, who may from time to time be appointed in said place; subject to the usage and dis-

cipline of said Church, as from time to time authorized and declared by the General Conference of said Church, and by the Annual Conference within whose bounds the said premises are situate."

SECTION IV.

OF THE DIVISION, TRANSFER, OR SALE OF CHURCH-PROPERTY.

1. When any circuit, station, or mission, shall be divided into two or more charges, each separate charge may constitute a new board or boards of trustees; and the Church-property held by the trustees of the original charge shall be conveyed to the new boards thus created, and the former board or boards shall be freed from all pecuniary liabilities,

such being transferred to the new boards respectively.

2. The trustees, with the consent of the preacher in charge and the Quarterly Conference, shall have power to sell any church, or parsonage property, which has gone out of use, or should be removed to another place, the proceeds of which shall be invested in other Church-property under the direction of the Quarterly Conference.

3. If the said trustees, or any of them, or their successors, have advanced, or shall advance, any sum or sums of money, or are or shall be responsible for any sum or sums of money, on account of Church-property, and they, the said trustees, or their successors, be obliged to pay the said sum or sums of money, they, or a majority of them,

shall be authorized to raise the said sum or sums of money by a mortgage on the said property, or by selling the said property, after notice given to the preacher in charge, or the Presiding Elder of the District, if the money due be not paid to the said trustees, or their successors, within one year after such notice has been given; and if such sale take place, the said trustees, or their successors, after paying the debt and other expenses which are due from the money arising from such sale, shall pay over the remainder of the money produced by the said sale to the steward, or stewards, of the circuit, station, or mission; which surplus of the produce of said sale shall be forwarded by the said steward, or stewards, to the Quarterly Conference within whose

bounds it is situated, at its next session; which said Quarterly Conference shall dispose of the said money, by a vote of the majority, for the use of the said circuit, station, or mission.

SECTION V.

ON CREATING LIENS UPON CHURCH-PROPERTY.

No person or persons, or Board of Trustees, shall have authority to make or create any mortgage or other contract lien upon Church-property.

CHAPTER XII.

DEVISES AND GIFTS.

SECTION I.

OF DEVISES BY WILL OR DONATIONS.

All persons wishing to make donations or devise by will any thing for the Publishing House, the missionary work, an Annual Conference, or for the uses and purposes of the Methodist Episcopal Church, South, are requested to adopt the following form of legal conveyance:

(1) *Form of a Devise by Will.*

In the name of God—Amen.

I [A. B.], being of sound mind and memory, do constitute this my last will and testament:

Item 1. I give and devise the

following [here describe the property] to “———, Agent of the Publishing House of the Methodist Episcopal Church, South,” and to his successors in office, and its use to be controlled by said Agent for the use and benefit of [here state the benevolent object or purpose to which you wish the Agent to apply your property], to be thus applied by said Agent, under the direction of the General Conference of the Methodist Episcopal Church, South; making only such disposition of said property as the General Conference shall judge best calculated to promote the objects of this bequest, as herein stated.

I hereby appoint [insert the name or names] the executors of this my last will and testament. In witness whereof, I have hereunto set my

hand and seal, this ——— day of
——, 18—. In the presence of——

Witnesses.

[Let there be three.] } [SEAL.]

(2) *Form of a Deed of Gift.*

State of ———, }
—— County. }

Know all men by these presents, that I [write name], for and in consideration of the love I bear for the cause of Christ, and from an earnest desire to promote his heritage on earth, do give and grant, and by these presents convey unto “———, Agent of the Publishing House of the Methodist Episcopal Church, South,” and to his successors in office, for the use and benefit of [state the particular object for which the gift is made], to be applied by said Agent to the object herein stated,

under the direction of the General Conference of the Methodist Episcopal Church, South. And the said Agent is to have and to hold the property aforesaid, for the use aforesaid, free from the claim or claims of myself, my heirs, my executors or administrators, and from the claims of all others whatsoever.

In witness whereof, I have hereunto set my hand and seal, this —— day of ——, 18—. In presence of ——

Witnesses.	}	[SEAL.]
[Let three sign.]		

SECTION II.

GENERAL DIRECTIONS CONCERNING BEQUESTS.

If any funds are received by our Agent under the above or any other

form of bequest, for any of the purposes herein specified, he shall dispose of them as follows: If the bequest be made to him for the "Publishing House," he shall use it as other funds held by him as Agent; if for our missionary work, he shall pay it over to the Treasurer of the Missionary Board of our Church; if for an Annual Conference, he shall pay it to any agent duly authorized to receive it; and if for the uses and purposes of the Methodist Episcopal Church, South, without specifying any more particular use, he shall retain it until the General Conference next ensuing, and report it to that body, subject to their order.

CHAPTER XIII.

THE RITUAL.

SECTION I.

THE ORDER FOR THE ADMINISTRATION
OF THE LORD'S SUPPER.

The elder shall read one or more of these sentences, during the reading of which the stewards shall take up the collection for the poor:

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. v. 16.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not

break through nor steal. Matt. vi. 19, 20.

Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. Matt. vii. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt. vii. 21.

Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. Luke xix. 8.

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man as he purposeth in his heart, so let him give;

not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. ix. 6, 7.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Gal. vi. 10.

Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out. 1 Tim. vi. 6, 7.

Charge them that are rich in this world, that they may be ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Tim. vi. 17, 18, 19.

God is not unrighteous to forget your work and labor of love, which ye have showed toward his name,

in that ye have ministered to the saints, and do minister. Heb. vi. 10.

To do good, and to communicate, forget not; for with such sacrifices God is well pleased. Heb. xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John iii. 17.

He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again. Prov. xix. 17.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. Ps. xli. 1.

Then shall the elder read this invitation:

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors,

and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and take this holy sacrament to your comfort, and make your humble confession to Almighty God; meekly kneeling upon your knees.

Then shall this general confession be made by the minister, in the name of all those who are minded to receive the holy communion, both he and all the people kneeling humbly upon their knees, and saying,

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do ear-

nestly repent, and are heartily sorry for these our misdoings: the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father: for thy Son our Lord Jesus Christ's sake forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. *Amen.*

Then shall the elder say,

O Almighty God, our Heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn to thee: have mercy upon us; pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life,

through Jesus Christ our Lord.
Amen.

The Collect.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Christ our Lord.
Amen.

Then shall the elder say,

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Therefore with angels and arch-angels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising

thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

Then shall the elder say,

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy: Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful souls and bodies may be made clean by his death, and washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

- * Then the elder shall say the prayer of consecration, as followeth:

Almighty God, our Heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy gospel command us to continue, a perpetual memory of that his precious death until his coming again: hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partak-

ers of his most blessed body and blood: who in the same night that he was betrayed took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat; this is my body which is given for you: do this in remembrance of me. Likewise after supper he took the cup: and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you and for many, for the remission of sins: do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

Then shall the minister first receive the communion in both kinds himself, and then proceed to deliver the same to the other ministers in like manner, if any be present. Then shall he say the Lord's Prayer, the people still kneeling and repeating after him every petition.

Our Father who art in heaven,

hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever and ever. *Amen.*

Then a hymn may be sung, and the communicants shall be invited to the table. The minister shall deliver both kinds to the people into their hands. When he delivereth the bread, he shall say,

The body of our Lord Jesus Christ, which was given for *thee*, preserve *thy soul* and *body* unto everlasting life. Take and eat this in remembrance that Christ died for *thee*, and feed on him in *thy heart* by faith with thanksgiving.

And the minister that delivereth the cup shall say,

The blood of our Lord Jesus

Christ, which was shed for *thee*, preserve *thy soul* and *body* unto everlasting life. Drink this in remembrance that Christ's blood was shed for *thee*, and be thankful.

When all have communicated, the minister shall return to the Lord's table, and place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.

The minister may then say as followeth:

O Lord and Heavenly Father, we thy humble servants desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies,

to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this holy communion may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *Amen.*

Then may be said,

Glory be to God on high, and on earth peace, good-will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we

give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right-hand of God the Father, have mercy upon us.

For thou only art holy: thou only art the Lord: thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

Then the elder, if he see it expedient, may put up an extemporaneous prayer; and afterward shall let the people depart with this blessing:

May the peace of God, which pass-

eth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

If the elder be straitened for time, he may omit any part of the service except the prayer of consecration.

If the consecrated bread or wine be all spent before all have communicated, the elder may consecrate more, by repeating the prayer of consecration.

Let those who have scruples concerning the receiving of the communion kneeling, be permitted to receive it either standing or sitting; but no person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our Church

SECTION II.

THE MINISTRATION OF BAPTISM TO
INFANTS.

The minister, coming to the font, which is to be filled with pure water, shall use the following, or some other suitable exhortation:

Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this child* that which by nature *he* cannot have: that *he* may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made *a lively member* of the same.

Then shall the minister say,
Let us pray.

Almighty and everlasting God,

we beseech thee for thine infinite mercies, that thou wilt look upon *this child*: wash *him* and sanctify *him* with the Holy Ghost; that *he*, being delivered from thy wrath, may be received into the ark of Christ's Church, and being steadfast in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

O merciful God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, ever-living God, whose most dearly - beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: regard, we beseech

thee, the supplications of thy congregation; and grant that *this child*, now to be baptized, may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the people stand up; and the minister shall say,

Hear the words of the Gospel, written by St. Mark, in the tenth chapter, at the thirteenth verse.

They brought young children to Christ, that he should touch them. And his disciples rebuked those that brought them; but when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall

not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Then the minister, addressing the parents, or others presenting the child, shall say,

In causing *this child* to be brought by baptism into the Church of Christ, it is your duty to teach *him* to renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that *he* may not follow or be led by them; to believe all the articles of the Christian faith; and to obediently keep God's holy will and commandments all the days of *his* life.

Then the minister shall take the child into his hands if convenient, and say to the friends of the child,

Name this child.

And then, naming it after them, he shall sprinkle or pour water upon it (or, if desired, immerse it in water), saying,

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

The minister may, at his discretion, lay hands on the subject, accompanying the act with a suitable invocation, and then, all kneeling, close with extemporaneous devotions and the Lord's Prayer.

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

SECTION III.

THE MINISTRATION OF BAPTISM TO
SUCH AS ARE OF RIPER YEARS.

The minister, coming to the font, which is to be filled with pure water, shall use the following, or some other suitable exhortation:

Dearly beloved, forasmuch as all men are conceived and born in sin (and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions), and that our Saviour Christ saith, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have: that *they* may be baptized

with water and the Holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

Then shall the minister say,

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead: we call upon thee for *these persons* now to be baptized. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal

kingdom which thou hast promised by Christ our Lord. *Amen.*

Then shall the people stand up, and the minister shall say,

Hear the words of the Gospel, written by St. John, in the third chapter, beginning at the first verse.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus an-

swered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

Then the minister shall speak to the persons to be baptized on this wise:

Well-beloved, who *are* come hither, desiring to receive holy baptism, *ye have* heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive *you*, and bless *you*, to release *you* of

your sins, to give *you* the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, *ye* must also faithfully, for *your* part, promise, in the presence of this whole congregation, that *ye will* renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

Then shall the minister demand of each of the persons to be baptized, severally:

Ques. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same,

and the carnal desires of the flesh, so that thou wilt not follow or be led by them?

Ans. I renounce them all.

Ques. Dost thou believe in God the Father Almighty, maker of heaven and earth? and in Jesus Christ, his only-begotten Son, our Lord? and that he was conceived by the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was crucified, dead, and buried? that he rose again the third day? that he ascended into heaven, and sitteth at the right-hand of God the Father Almighty, and from thence shall come again, at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the Church of God, the communion of saints, the remission

of sins, the resurrection of the body, and everlasting life after death?

Ans. All this I steadfastly believe.

Ques. Wilt thou be baptized in this faith?

Ans. This is my desire.

Ques. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavor so to do, God being my helper.

Then shall the minister say,

O merciful God, grant that the old Adam *in these persons* may be so buried, that the new man may be raised up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power

and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, ever-living God, whose most dearly - beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: regard, we beseech thee, the supplications of

this congregation; and grant that the *persons* now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the minister take each person to be baptized by the right-hand; and placing him conveniently by the font, according to his discretion, shall ask the name; and then shall sprinkle or pour water upon him (or, if he shall desire it, shall immerse him in water), saying,

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

The minister may, at his discretion, lay hands on the subject, accompanying the act with a suitable invocation.

SECTION IV.

FORM OF THE RECEPTION AND RECOGNITION OF CHURCH-MEMBERS.

The minister shall cause the candidates to be placed conveniently before the congregation, and after baptizing any who may not have been previously baptized, he shall say :

Brethren, the Church is of God, and will be preserved to the end of time, for the promotion of his worship and the due administration of his word and ordinances—the maintenance of Christian fellowship and discipline—the edification of believers, and the conversion of the world. All, of every age and station, stand in need of the means of grace which it alone supplies; and it invites all alike to become fellow-citizens with the saints and of the household of God. But as none who have arrived at years of discretion can remain within its pales, or be admitted to

its communion, without assuming its obligations, it is my duty to demand of these persons present whether they are resolved to assume the same.

Then shall the minister address the candidates,
as follows:

Dearly beloved, you profess to have a desire to flee from the wrath to come and to be saved from your sins; you seek the fellowship of the people of God, to assist you in working out your salvation; I therefore demand of you:

Do you solemnly, in the presence of God and this congregation, ratify and confirm the promise and vow of repentance, faith, and obedience, contained in the baptismal covenant?

Ans. I do, God being my helper.

Will you be subject to the disci-

pline of the Church, attend upon its ordinances, and support its institutions?

Ans. I will endeavor so to do, by the help of God.

The minister shall then say to the candidates :

We rejoice to recognize you as members of the Church of Christ, and bid you welcome to all its privileges; and in token of our brotherly love, we give you the right-hand of fellowship, and pray that you may be both numbered with his people here, and with his saints in glory everlasting.

The minister shall then say to the congregation :

Brethren, I commend to your love and care these persons whom we this day recognize as members of the Church of Christ. Do all in your power to increase their faith,

confirm their hope, and perfect them in love.

Then may follow a hymn suitable to the occasion (as 881-889), and the minister shall say:

Let us pray.

Almighty God, we thank thee for founding thy Church, and promising that the gates of hell shall not prevail against it. We bless thee for calling us to the fellowship of thy people, and for numbering us with the sons and daughters of the Lord Almighty. We especially praise thy name for enabling these thy servants to avouch the Lord to be their God. Help them to perform the promise and vow which they have made, to renounce the devil, the world, and the flesh; to believe the record which thou hast given of thy Son; and to walk in all thy commandments and ordinances

blameless, to the end of their lives. May their communion with thy people be sanctified to their growth in grace and in the knowledge of our Lord and Saviour Jesus Christ, being nourished and knit together, increasing with the increase of God. May thy people do them good, and may they prove a blessing to thy people. And grant, O Lord, that all who are here members of thy militant Church, through thy mercy, the merit of thy Son, and the grace of thy Spirit, may finally be made members of thy triumphant Church in heaven. *Amen.*

Almighty and everlasting God, Heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: increase this knowledge and confirm

this faith in us evermore. Give thy Holy Spirit to these persons, that they, being born again, may be made heirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and forever. *Amen.*

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

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SECTION V.

THE FORM OF SOLEMNIZATION OF
MATRIMONY.

At the day and time appointed for the solemnization of matrimony, the persons to be married (having been qualified according to law) standing together, the man on the right-hand and the woman on the left, the minister shall say :

Dearly beloved, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy matrimony; which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is between Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of St. Paul to be honorable among all men; and

therefore is not by any to be enterprised, or taken in hand unadvisedly, but reverently, discreetly, advisedly, and in the fear of God.

Into which holy estate these two persons present come now to be joined. Therefore if any can show any just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

And also speaking unto the persons that are to be married, he shall say:

I require and charge you both (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed), that if either of you know any impediment why ye may not be lawfully joined together in matrimony, ye do now confess it; for be ye well assured, that so many as are coupled

together otherwise than God's word doth allow, are not joined together by God, neither is their matrimony lawful.

If no impediment be alleged, then shall the minister say unto the man,

M., Wilt thou have this woman to thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her, in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

The man shall answer,

I will.

'Then shall the minister say unto the woman,

N., Wilt thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt

thou obey him, serve him, love, honor, and keep him, in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

The woman shall answer,

I will.

When the parties so desire, the man shall give unto the woman a ring; and the minister taking the ring shall deliver it unto the man, to put it upon the fourth finger of the woman's left-hand; and the man, holding the ring there, and taught by the minister, shall say,

With this ring I thee wed, and with all my worldly goods I thee endow: in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the minister say,

Let us pray.

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us

this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever and ever. *Amen.*

O eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life, send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

Then shall the minister join their right-hands together, and say,

Those whom God hath joined together, let no man put asunder.

Forasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining hands, I pronounce that they are man and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

And the minister shall add this blessing:

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favor look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world

to come ye may have life everlasting. *Amen.*

SECTION VI.

THE ORDER OF THE BURIAL OF THE DEAD.

The minister, meeting the corpse and going before it, shall say,

I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die. John xi. 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. Job xix. 25-27.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away: blessed be the name of the Lord. 1 Tim. vi. 7; Job i. 21.

After they are come into the church or house, shall
be read Psalm xc.

Lord, thou hast been our dwelling-place in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Thou turnest man to destruction; and sayest, Return, ye children of men.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with

a flood: they are as a sleep: in the morning they are like grass which groweth up.

In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth.

For we are consumed by thine anger, and by thy wrath are we troubled.

Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

For all our days are passed away in thy wrath: we spend our years as a tale that is told.

The days of our years are three-score years and ten; and if by reason of strength they be four-score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.

Who knoweth the power of thine

anger? even according to thy fear, so is thy wrath.

So teach us to number our days, that we may apply our hearts unto wisdom.

Return, O Lord, how long? and let it repent thee concerning thy servants.

O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

Let thy work appear unto thy servants, and thy glory unto their children.

And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Then shall follow the Lesson, 1 Cor. xv. 20-58, or the following abridgment:

Now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet.—But some man will say, How are the

dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is

the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body.—Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

Here may follow a suitable hymn, a sermon, or exhortation, and an extemporary prayer.

At the grave, when the corpse is laid in the earth, the minister shall say,

Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

In the midst of life we are in death:

of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

Then the minister may say,

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased *brother*, we therefore commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust;

looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body, according to the mighty working whereby he is able to subdue all things unto himself.

Then shall be said,

I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors.

A suitable hymn may here be sung; and then shall
the minister say,

Our Father who art in heaven,

hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

The Collect.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally: we meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life we may rest in him; and at the general resurrection on the last day may be found acceptable in

thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. *Amen.*

SECTION VII.

FORM OF LAYING THE CORNER-STONE
OF A CHURCH.

At the time and place of laying the corner-stone, let the minister cause a suitable hymn to be sung (*e. g.*, 780, 781, or 782). Then shall the minister say:

• *Let us pray.*

Almighty and everlasting God, thou art infinite in all thy perfections, and marvelous in all thy works. Thou hast made the world and all things therein; and seeing that thou art Lord of heaven and earth, thou dwellest not in temples made with hands: thou art a Spirit, and art worshiped in spirit and in truth, in all places of thy dominion; yet we thank thee that thou dost allow us to build houses for thy service, wherein thy people may attend upon thee without distraction. We bless thy holy name for putting

it into the hearts of thy people to build a house, at this place, for thy worship. We beseech thee to inspire us with zeal, that we may both have a mind to the work, and may successfully accomplish the same. May neither adversary nor evil occurrent hinder this work; but may the good hand of our God be upon us, that in due time we may bring forth the head-stone with joy and praise. May this sanctuary, when completed, long remain a house of prayer for all people, where incense shall be offered unto thy name, and a pure offering, and thy word and ordinances shall be duly administered, accompanied by the influences of the Holy Ghost. Here may multitudes be born again, and be nurtured in knowledge and piety; so

that they may be prepared, in the kingdom of thy grace, for nobler worship in the kingdom of thy glory. We are unworthy, O Lord, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord: by whom and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, Father Almighty, world without end. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain ever-

lasting life, through Jesus Christ our Lord. *Amen.*

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

Then shall the minister read, or cause to be read,
the following sentences:

Blessed be thou, Lord God of Israel our father, forever and ever.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.

Now, therefore, our God, we thank thee, and praise thy glorious name.

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.

For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding.

O Lord our God, all this store that we have prepared to build thee a house for thine holy name cometh of thine hand, and is all thine own.

I know also, my God, that thou

triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things; and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain.

Let thy work appear unto thy servants, and thy glory unto their children.

And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

His foundation is in the holy mountains.

The Lord loveth the gates of

Zion more than all the dwellings of Jacob.

For the Lord hath chosen Zion; he hath desired it for his habitation.

This is my rest forever: here will I dwell: for I have desired it.

I will abundantly bless her provision: I will satisfy her poor with bread.

I will also clothe her priests with salvation, and her saints shall shout aloud for joy.

The stone which the builders refused is become the head-stone of the corner.

This is the Lord's doing; it is marvelous in our eyes.

For other foundation can no man lay than that is laid, which is Jesus Christ.

Then shall the minister, standing by the stone, announce the articles to be deposited therein. These may be a copy of the Bible, the Hymn-book, the Discipline, Church periodicals, a document setting forth the name of the Church, with the names of the pastor, trustees, and building committee, and such other articles as may be desired. The stone shall then be laid by the minister, or some one appointed by him; and placing his hand upon the stone, the minister shall say:

We lay this corner-stone of a house to be built and set apart, from all worldly uses, for divine worship, in the name of the Father, and of the Son, and of the Holy Ghost.
Amen.

Then may follow an address, the collection (if any), the Doxology, and Benediction.

SECTION VIII.

FORM OF THE DEDICATION OF A
CHURCH.

Let the service be conducted as on other occasions of public worship—only the hymns (*e. g.*, 783-790), prayers, lessons, and sermons, should be adapted to the occasion. The lessons may be Gen. xxviii. 10-22, and Heb. x. 19-25, or any other, at the discretion of the minister.

First Lesson. Gen. xxviii. 10-22.

And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of God ascending and descending on it. And behold, the Lord stood above it, and said, I am

the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob waked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the

gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel; but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Second Lesson. Heb. x. 19-25.

Having therefore, brethren, boldness to enter into the holiest by the

blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an high-priest over the house of God: let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of faith without wavering; for he is faithful that promised; and let us consider one another, to provoke unto love, and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.

The collection (if any) may follow the sermon.
The officers of the Church shall then address the minister in the following language:

We present to you this house, to

be set apart from all unhallowed or common uses, for the worship of Almighty God.

Then shall the minister request the congregation to stand up, while he pronounces the following Sentence of Dedication:

Sentence of Dedication.

Forasmuch as God has put it into the hearts of his people to build this house for his worship, and has blessed them in their undertaking, we solemnly dedicate it to his service, for the reading and expounding of his holy word, the administration of his ordinances, and for all other acts of religious worship. That he may graciously accept this labor of our hands, let us devoutly pray.

Then shall be said, all kneeling:

Almighty and everlasting God, the heaven, and the heaven of

heavens, cannot contain thee, much less this house which we have built; yet thou dost humble thyself to behold the inhabitants of the earth, and dost promise that in all places where thou dost record thy name thou wilt meet with thy people, and bless them. Let thy name be recorded in this place, and here let thine honor dwell. Preserve this house, which we set apart to thy service, from injury and desecration. Accept the worship which shall be here offered to thy name. Let thy Holy Spirit accompany thy word and ordinances, which shall be here administered, so that they may prove means of grace to all who shall receive the same. May many sons and daughters be here born to the Lord Almighty. Let thy people be abundantly satisfied

with the fatness of thy house, and make them drink of the river of thy pleasures. Let their children be here fed with food convenient for them, and be brought up in the nurture and admonition of the Lord. Let living waters go forth from this sanctuary, carrying life and joy to all around. Let thy work appear unto thy servants, and thy glory unto their children; and let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it. Now, therefore, arise, O Lord God, into thy resting-place, thou and the ark of thy strength; let thy ministers be clothed with salvation, and let thy saints rejoice in goodness. We beseech thee, O Lord, to overlook our unworthiness, forgive our sins,

and make us a habitation of God through the Spirit. We offer all our offerings through the ever-blessed name of our Lord and Saviour Jesus Christ, to whom, with thee, and the Holy Spirit, be glory and majesty, dominion and power, both now and ever. *Amen.*

The service may then be concluded with the Doxology and Benediction.

SECTION IX.

THE FORM AND MANNER OF ORDAINING DEACONS.

When the day appointed by the Bishop is come, after a suitable sermon or exhortation, one of the elders shall present unto the Bishop all them that are to be ordained, and say,

I present unto you these persons present, to be ordained deacons.

Then their names being read aloud, the Bishop shall say unto the people:

Brethren, if there be any of you

who knoweth any impediment or crime in any of these persons presented to be ordained deacons, for the which he ought not to be admitted to that office, let him come forth in the name of God, and show what the crime or impediment is.

If any crime or impediment be objected, the Bishop shall surcease from ordaining that person, until such time as the party accused shall be found clear of that crime.

Then shall be read the following Collect:

The Collect.

Almighty God, who by thy divine providence hast appointed divers orders of ministers in thy Church, and didst inspire thy apostles to choose into the order of deacons thy first martyr, St. Stephen, with others: mercifully behold these thy servants, now called to the like office and administration: replenish them so with the truth of thy doctrine,

and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and forever. *Amen.*

Then the Bishop, or one of the elders appointed by him, shall read the Epistle.

The Epistle. 1 Tim. iii. 8-13.

Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre: holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderous, sober, faithful in all

things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Then shall the Bishop examine every one of those who are to be ordained, in the presence of the people, after this manner following:

Do you trust that you are inwardly moved by the Holy Ghost to take upon you the office of the ministry in the Church of Christ, to serve God for the promoting of his glory and the edifying of his people?

Ans. I trust so.

The Bishop. Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament?

Ans. I do believe them.

The Bishop. Will you diligently read or expound the same unto the people whom you shall be appointed to serve?

Ans. I will.

The Bishop. It appertaineth to the office of a deacon to assist the elder in Divine service, and especially when he ministereth the holy communion, to help him in the distribution thereof, and to read and expound the Holy Scriptures; to instruct the youth; and in the absence of the elder to baptize.

And, furthermore, it is his office to search for the sick, poor, and impotent, that they may be visited and relieved.

Will you do this gladly and willingly?

Ans. I will do so, by the help of God.

The Bishop. Will you apply all your diligence to frame and fashion your own lives (and the lives of your families) according to the doctrine of Christ; and to make (both) yourselves (and them), as much as in you lieth, wholesome examples of the flock of Christ?

Ans. I will do so, the Lord being my helper.

The Bishop. Will you reverently obey them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Ans. I will endeavor so to do, the Lord being my helper.

Then the Bishop, laying his hands severally upon the head of every one of them, shall say:

Take thou authority to execute the office of a deacon in the Church of God; in the name of the Father,

and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Bishop deliver to every one of them the Holy Bible, saying:

Take thou authority to read the Holy Scriptures in the Church of God, and to preach the same.

Then one of them appointed by the Bishop shall read the Gospel.

The Gospel. Luke xii. 35-38.

Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself and make them to sit down to meat, and will come

forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Immediately before the Benediction shall be said
these Collects following:

Almighty God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants into the office of deacons in thy Church: make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, and to have a ready will to observe all spiritual discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior office, that they may be found worthy to be called unto the higher

ministries in thy Church, through the same thy Son our Saviour Jesus Christ: to whom be glory and honor, world without end. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The Benediction.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

SECTION X.

THE FORM AND MANNER OF ORDAIN-
ING ELDERS.

When the day appointed by the Bishop is come, there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted elders; how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office. After which one of the elders shall present unto the Bishop all them that are to be ordained, and say:

I present unto you these persons present, to be ordained elders.

Then their names being read aloud, the Bishop shall say unto the people:

Brethren, these are they whom we purpose, God willing, this day to ordain elders. For after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any impediment or crime

in any of them, for the which he ought not to be received into this holy ministry, let him come forth in the name of God, and show what the crime or impediment is.

If any crime or impediment be objected, the Bishop shall surcease from ordaining that person, until such time as the party accused shall be found clear of that crime.

Then shall be said the Collect, Epistle, and Gospel as followeth:

The Collect.

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church, mercifully behold these thy servants, now called to the office of elder, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this office, to the

glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

The Epistle. Eph. iv. 7-13.

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for

the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

The Gospel. St. John x. 1-16.

Verily, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And

a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the

shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

And that done, the Bishop shall say unto them as
hereafter followeth:

You have heard, brethren, as well in your private examination (as in the exhortation which was now made to you), and in the holy les-

sons taken out of the Gospel, and the writings of the apostles, of what dignity, and of how great importance, this office is, whereunto ye are called. And now again we exhort you, in the name of our Lord Jesus Christ, that you have in remembrance into how high a dignity, and to how weighty an office ye are called: that is to say, to be messengers, watchmen, and stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this evil world, that they may be saved through Christ forever.

We have good hope that you have all weighed and pondered these things with yourselves long before this time; and that you have clearly

determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father, through the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavor yourselves from time to time to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now that this present congregation of Christ, here assembled, may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things, which we, in the name of God and of his Church, shall demand of you touching the same.

Do you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the order of elders?

Ans. I think so.

The Bishop. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined, out of the said Scriptures, to instruct the people

committed to your charge, and to teach nothing, as required of necessity, to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scriptures?

Ans. I am so persuaded, and have so determined, by God's grace.

The Bishop. Will you then give your faithful diligence, always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded?

Ans. I will so do, by the help of the Lord.

The Bishop. Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the

whole within your charge, as need shall require, and occasion shall be given?

Ans. I will, the Lord being my helper.

The Bishop. Will you be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Ans. I will endeavor so to do, the Lord being my helper.

The Bishop. Will you be diligent to frame and fashion yourselves, and your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Ans. I shall apply myself thereto, the Lord being my helper.

The Bishop. Will you maintain and set forward, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Ans. I will so do, the Lord being my helper.

The Bishop. Will you reverently obey your chief ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, submitting yourselves to their godly judgments?

Ans. I will so do, the Lord being my helper.

Then shall the Bishop, standing up, say,

Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same; that he

may accomplish his work which he hath begun in you, through Jesus Christ our Lord. *Amen.*

After this the congregation shall be desired secretly in their prayers to make their humble supplications to God for all these things: for which prayers there shall be silence kept for a space.

After which shall be said by the Bishop (the persons to be ordained elders all kneeling), *Veni, Creator, Spiritus*; the Bishop beginning, and the elders and others that are present answering by verses, as followeth:

Come. Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

Thy blessèd unction from above
Is comfort, life, and fire of love.

Enable with perpetual light
The dullness of our blinded sight.

Anoint and cheer our soilèd face
With the abundance of thy grace.

Keep far our foes, give peace at home,
Where thou art guide no ill can come.
Teach us to know the Father, Son,
And thee of both, to be but one.
That through the ages all along,
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That done, the Bishop shall pray in this wise, and
say,

Let us pray.

Almighty God and Heavenly Father, who, of thine infinite love and goodness toward us, hast given to us thy only and most dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his apostles, prophets, evangelists, doctors and pastors; by whose labor and minis-

try he gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy name: for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same office and ministry appointed for the salvation of mankind, we render unto thee most hearty thanks: we praise and worship thee; and we humbly beseech thee, by the same thy blessed Son, to grant unto all who either here or elsewhere call upon thy holy name, that we may continue to show ourselves thankful unto thee for these, and all other, thy benefits; and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit: so that as well by these thy

ministers, as by them over whom they shall be appointed thy ministers, thy holy name may be forever glorified, and thy blessed kingdom enlarged, through the same thy Son Jesus Christ our Lord; who liveth and reigneth with thee, in the unity of the same Holy Spirit, world without end. *Amen.*

When this prayer is done, the Bishop and the elders present shall lay their hands severally upon the head of every one that receiveth the order of elders, the receivers humbly kneeling upon their knees, and the Bishop saying,

The Lord pour upon thee the Holy Ghost, for the office and work of an elder in the Church of God now committed unto thee by the imposition of our hands. And be thou a faithful dispenser of the word of God, and of his holy sacraments; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Bishop shall deliver to every one of them, kneeling, the Bible into his hands, saying,

Take thou authority to preach the word of God, and to administer the holy sacraments in the congregation.

Then shall the Bishop say,

Most merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The Benediction.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

If on the same day the order of deacons be given to some, and that of elders to others, the deacons shall be first presented, and then the elders. The Collects shall both be used: first that for

deacons, then that for elders. The Epistle shall be Eph. iv. 7-13, as before in this office. Immediately after which, they that are to be ordained deacons shall be examined and ordained as is above prescribed. Then one of them having read the Gospel, which shall be St. John x. 1-16, as before in this office, they that are to be ordained elders shall likewise be examined and ordained, as in this office before appointed.

SECTION XI.

THE FORM OF CONSECRATING A BISHOP.

The Collect.

Almighty God, who by thy Son Jesus Christ didst give to thy holy apostles many excellent gifts, and didst charge them to feed thy flock: give grace, we beseech thee, to all the ministers and pastors of thy Church, that they may diligently preach thy word, and duly administer the godly discipline thereof; and grant to the people, that they may obediently follow the same;

that all may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

Then shall be read by one of the elders

The Epistle. Acts xx. 17-35.

From Miletus Paul sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations, which befell me by the laying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God,

and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed,

therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know,

that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Then another shall read

The Gospel. St. John xxi. 15-17.

Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon son of Jonas, lovest thou me? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third

time, Simon son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things: thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Or this. St. Matt. xxviii. 18-20.

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world.

After the Gospel and sermon are ended, the elected person shall be presented by two elders unto the Bishop, saying,

We present unto you this holy man, to be ordained a Bishop.

Then the Bishop shall move the congregation present to pray, saying thus to them:

Brethren, it is written in the Gospel of St. Luke, that our Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve apostles. It is written also in the Acts of the Apostles, that the disciples who were at Antioch did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us, therefore, following the example of our Saviour Christ, and his apostles, first fall to prayer, before we admit and send forth this person presented unto us, to the work

whereunto we trust the Holy Ghost hath called him.

Then shall be said this prayer following:

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church: mercifully behold this thy servant, now called to the work and ministry of a Bishop; and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that, both by word and deed, he may faithfully serve thee in this office, to the glory of thy name, and the edifying and well-governing of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

Then the Bishop shall say to him that is to be ordained:

Brother, forasmuch as the Holy Scripture commands that we should not be hasty in laying on hands, and admitting any person to government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood: before I admit you to this administration, I will examine you on certain articles, to the end that the congregation present may have a trial, and bear witness how you are minded to behave yourself in the Church of God.

Are you persuaded that you are truly called to this ministration, according to the will of our Lord Jesus Christ?

Ans. I am so persuaded.

The Bishop. Are you persuaded

that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ? And are you determined, out of the same Holy Scriptures, to instruct the people committed to your charge; and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Ans. I am so persuaded, and determined, by God's grace.

The Bishop. Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God by prayer for the true understanding of the same, so as you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?

Ans. I will so do, by the help of God.

The Bishop. Are you ready with faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word, and both privately and openly to call upon and encourage others to the same?

Ans. I am ready, the Lord being my helper.

The Bishop. Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world; that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Ans. I will so do, the Lord being my helper.

The Bishop. Will you maintain

and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as shall be unquiet, disobedient, and criminal, within your district, correct and punish according to such authority as you have by God's word, and as shall be committed unto you?

Ans. I will so do, by the help of God.

The Bishop. Will you be faithful in ordaining, sending, or laying hands, upon others?

Ans. I will so be, by the help of God.

The Bishop. Will you show yourself gentle, and be merciful, for Christ's sake, to poor and needy people, and to all strangers destitute of help?

Ans. I will so show myself, by God's help.

Then the Bishop shall say,

Almighty God, our Heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same; that, he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the last day, through Jesus Christ our Lord. *Amen.*

Then shall *Veni, Creator, Spiritus* be said:

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

Thy blessèd unction from above
Is comfort, life, and fire of love.

Enable with perpetual light
The dullness of our blinded sight.

Anoint and cheer our soilèd face
With the abundance of thy grace.

Keep far our foes, give peace at home,
Where thou art guide no ill can come.
Teach us to know the Father, Son,
And thee of both, to be but one.
That through the ages all along,
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That ended, the Bishop shall say,

Lord, hear our prayer.

Ans. And let our cry come unto thee.

Bishop. Let us pray.

Almighty God and most merciful Father, who of thine infinite goodness hast given thine only and dearly-beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life; who, after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some apos-

ties, some prophets, some evangelists, some pastors and doctors, to the edifying and making perfect his Church: grant, we beseech thee, to this thy servant, such grace that he may evermore be ready to spread abroad thy gospel, the glad tidings of reconciliation with thee, and use the authority given him, not to destruction, but to salvation; not to hurt, but to help; so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

Then the Bishop and elders present shall lay their hands upon the head of the elected person, kneeling before them upon his knees, the Bishop saying,

The Lord pour upon thee the

Holy Ghost, for the office and work of a Bishop in the Church of God now committed unto thee by the imposition of our hands; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.* And remember that thou stir up the grace of God which is given thee; for God hath not given us the spirit of fear, but of power, and love, and soberness.

Then the Bishop shall deliver him the Bible, saying,

Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to thy doctrine; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a

wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you may not be too remiss; so minister discipline, that you forget not mercy; that when the chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord. *Amen.*

Immediately before the Benediction shall be said the following prayers:

Most merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing; and so endue him with thy Holy Spirit, that he, preaching thy word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine, but may also be to such as believe a wholesome ex-

ample, in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth, one God with the Father and the Holy Ghost, world without end. *Amen.*

Prevent us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The Benediction.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and

love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you and remain with you always.
Amen.

APPENDIX.

PASTORAL ADDRESS.*

To the Ministers and Members of the Methodist Episcopal Church, South, greeting.

DEAR BRETHREN:—We have been requested by the General Conference, now in session, to present to you, in their behalf, a pastoral address. In compliance with this request, and in discharge of this duty, we salute you in the name of our common Lord, and in the words of the great apostle to the Gentiles, "Grace to you, and peace from God our Father and the Lord Jesus Christ."

We render devout thanks to Almighty God for the signal displays of his grace to us as a Church, during the past four years, in the enlargement of our coast, in the increase of our members, in our material

*This is the Pastoral Address of 1874—there was none issued in 1878.

prosperity, and in that agreement in the faith, that unity in the Spirit, and in that harmony and tranquillity, which have everywhere pervaded our Zion. Extensive revivals of religion have crowned the labors of our preachers; and the life-giving energy of the gospel, in the conversion of sinners and in the sanctification of believers, has been seldom more apparent amongst us than during that period.

In these facts we have abundant evidence of the continued power and presence of the Holy Ghost in our ministrations, and that the boon of Wesleyan Methodism, as we received it from our fathers, has not been forfeited in our hands. Regarding it as the purest existing type of Christianity, and as a priceless heritage of doctrine and discipline committed to our keeping, we rejoice to believe that we retain it in all its essential features.

In this gratifying review, however, we find nothing to flatter our pride, but much to foster our humility, to awaken sentiments of repentance, and to cherish pur-

poses of amendment. Our piety, our self-sacrifice, our Christian enterprise, have not been equal to our growth, much less to our standards, and to our time-honored ecclesiastical landmarks. Fundamentally correct in our views of scriptural truth, and, in the main, commendably consistent in our conduct, we have departed, in some instances, from the simplicity of the gospel as we first received it. An inordinate love of the world, in the forms of wealth, of fashion, and of amusement, has largely diffused itself amongst our people, and corrupted their spiritual integrity. The peculiar institutions and usages of Methodism have been frequently neglected or abandoned, and a relaxation of wholesome discipline has diminished our strength and impaired our testimony against the vices of the age in which we live.

To these tendencies, to which we are perpetually exposed by the pressure of the world, the flesh, and the devil, and to these actual departures from "the old paths," we earnestly call your prayerful attention. In

these respects we have encouraging reasons to believe that there is life enough in the Church, and a sufficiently high consciousness of the divine destiny of Methodism, to induce a return to its unalterable requisitions, and a maintenance of its distinctive character before the world.

We have been instructed by the General Conference to urge upon your consideration several subjects of grave importance, especially at the present time. Without, therefore, encumbering this address any farther with our own suggestions, we proceed to occupy its remaining portion with remarks upon those topics which have been referred to us.

1. It cannot be disguised that family religion has been sadly neglected in many of the households of our people. Our own observations confirm the too general complaint on this subject. The duty of offering the morning and evening sacrifice of prayer and praise upon the family-altar has not only the sanction of scriptural authority, of the constitution of the domestic re-

lations, and of the practice of the Christian Church in all ages, but it has been uniformly recognized and enjoined by Methodist economy as an indispensable exponent of consecration to God, and a rich and influential means of grace. It is hallowing in its effects upon parents, children, and servants—enduring in its results—and it transmits to posterity, by the agency of the family organization, the legacy of the faith, and the habits and associations of genuine piety; it transforms the household into a Church, replete with blessings, and capable of infinite succession. Such was God's original and unrepealed command in all the generations of Israel. Such is his ordained method of giving stability and currency to his cause in the earth, and such is the grand bequest which heads of families are required to leave to their legitimate successors in the spiritual Canaan.

2. In addition to the instituted means of grace, the Methodist Episcopal Church, South, is amply supplied with those which are denominated prudential—which, though

they claim no express scriptural sanction, have been adopted and authorized by our Church as eminently calculated to promote a growth in grace. Among these are the class-meeting, the love-feast, and the Church Conference.

With respect to the class-meeting, we have been requested by the present General Conference to define the action of the General Conference of 1866, which abolished that part of the then existing rule which made attendance a test of membership in the Church. So far as it falls within our province to respond to this request, we reply that, while the penalty for neglect of class-meeting was abrogated, the institution itself was left in full force, to stand upon its merits and its history, and is obligatory upon every member of the Church. And we take occasion to add that, apart from the divinely appointed means of grace, no institution amongst us is so conducive to the Christian life; and we exhort our members not to forsake the assembling of themselves together in this capacity.

The love-feast is so precious a peculiarity of Methodism, so interwoven with its happiest memories, so full of gracious resources, and so generally recognized in these aspects, that we deem it unnecessary to enforce its observance with very special formality, except to say that the Methodist Episcopal Church, South, cannot afford to dispense with so valuable a portion of her inheritance as the class-meeting and the love-feast.

The Church Conference was, in our judgment, wisely conceived. Judiciously managed, it subserves a most useful purpose in our administration, by distributing its duties amongst the membership, perfecting its operations by detail, eliciting their efforts and awakening their interest in Church-affairs and benevolent enterprises. Properly conducted and zealously enforced, it cannot fail to impart compactness and completeness to our system, and largely to develop the social power of the Church for good. We therefore enjoin the regular and persevering observance of it upon our pastors and people.

3. An explicit utterance was given, by order of the last General Conference, in our pastoral address, on the subject of worldly amusements. We now repeat that utterance. We abate none of its teachings with respect either to the manifest inconsistency of such indulgences with the spirit and profession of the gospel, or the peril which they bring to the souls of men. Their multiplied and insidious forms are a source of perpetual temptation and damage, and are denounced by the word of God, and by that part of our General Rules which forbids "the taking of such diversions as cannot be used in the name of the Lord Jesus." This denunciation is explicit and comprehensive. "The name of the Lord Jesus," in this connection, is a decisive test, and we are content to leave the issue to its sovereign arbitrament. Amongst those indulgences which cannot stand this solemn test is the modern dance, both in its private and public exhibitions, as utterly opposed to the genius of Christianity as taught by us. When persisted in it is a

justifiable ground of judicial action by the Church-authorities.

4. The mild but firm administration of discipline is an integral and essential part of our economy. The purity and integrity of the body of Christ must be preserved at all hazards, so that neither heresy in doctrine nor corruptness in life be tolerated for a moment, lest they increase unto more ungodliness. There is a growing tendency, we fear, in this direction, and we take the liberty of speaking a seasonable word on this behalf. Our legislation is sufficient on this subject; it only remains that its processes be faithfully followed, according to the provisions of our Discipline, by those intrusted with its execution. A solemn responsibility rests upon the respective authorities of the Church to see that its sanctity be fully maintained. But we would remark that our laws are not inexorable, and that no process should be served without taking all the preliminary measures to secure the amendment of offenders. Herein consists the safety and the force of their

execution. The times imperatively demand that the moral effect of Christian discipline should vindicate itself against those loose ideas which merge disciplinary distinctions into a mere time-serving policy.

5. Congregational singing, as contrasted with what are called operatic performances, has been brought to our notice by the General Conference. Abuses have undoubtedly been introduced into this branch of worship amongst us. The extraordinary cultivation of musical science in our day, and its fascinating influence upon the esthetic elements of human nature, have precipitated a crisis upon the order and simplicity of Christian worship in this particular, alike subversive of its inspiration and its edification. We are not wise enough to dictate the precise limitations of improvement in sacred song, but we do not hesitate to say that no music should be introduced into public worship that is not decidedly devotional—that no tunes should be sung to hymns announced by our preachers in which the congregation cannot participate;

and that the pastors of our churches, in virtue of their office, have general supervision of this, as well as of any other department of public service. We give it also as our judgment, that whenever instrumental music is practiced in our congregations, preludes and interludes should be avoided, since they intermit the singing, and they consume the time allotted to the service.

6. The last topic referred to us was the injunction of private prayer, fasting, and the reading of the Holy Scriptures, upon our members. So obvious and so essential are these duties, as the conditions of experimental godliness, and coming so entirely within the sphere of pastoral instruction, that no specific deliverance is demanded of us. There can be no healthy, no robust type of piety, without their observance. We remit them, therefore, to the enlightened understanding of the Church, not doubting that they commend themselves to every man's conscience in the sight of God.

And now, beloved brethren, we "commend you to God, and to the word of his

grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." And may "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ, from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

ROBERT PAINE,
GEO. F. PIERCE,
H. H. KAVANAUGH,
WM. M. WIGHTMAN,
E. M. MARVIN,
D. S. DOGGETT,
H. N. McTYEIRE,
JOHN C. KEENER.

LOUISVILLE, KY., May 25, 1874.

BOUNDARIES OF THE AN-
NUAL CONFERENCES.

1. *Baltimore Conference* shall embrace all that part of the State of Maryland which lies north and west of the Great Choptank River, and also the part of Caroline county, in said State, lying south and east of said river; Newcastle and Kent counties, in the State of Delaware; and so much of the States of Virginia and West Virginia as is included in the following boundary lines: Beginning at the mouth of the Potomac River; thence up said river to the county line between Stafford and King George counties; thence with said line to the Rapahannock River, and with said river (but including Fredericksburg Station, on its southern bank) to the Blue Ridge Mountains; thence by that chain of mountains to Pilot Mountain, in Floyd county, Va.; and thence with the top of said mountain to the crossing of the Jacksonville and Christiansburg turnpike, and thence on a

direct line to New River at Pepper's Ferry, and by that river westward to the line of Greenbrier county, West Virginia, with the exception of Big Stony Creek appointment, so as to include all the pastoral charges in that locality embraced in the Lewisburg District, except Otter Creek appointment; thence with the line between Pocahontas and Randolph counties, to the Alleghany Mountains; thence by said mountains northward, so as to include all the territory which may be now or hereafter under our jurisdiction, and not embraced in other Conferences.

2. *Virginia Conference* shall be bounded on the east by the Atlantic Ocean, embracing the Eastern Shore of Virginia, and all the portions of the States of Delaware and Maryland not included in the Baltimore Conference; on the north by the Potomac River, from its mouth to the line of Stafford and King George counties; by said line from that point to the Rappahannock, and by the Rappahannock River (excluding Fredericksburg Station) to the Blue Ridge;

on the west, by the Blue Ridge to the North Carolina State line; and on the south, by the said State line to its intersection by the Roanoke River (excluding Union Church, in Mecklenburg county, Virginia); and by the Roanoke River and Albemarle Sound to the Atlantic Ocean.

3. *Western Virginia Conference* shall include all that part of West Virginia not embraced in the Baltimore and Holston Conferences, and that part of Kentucky included in the Guyandotte District, and in the Prestonburg, Piketon, and Big Sandy Circuits.

4. *Holston Conference* shall include East Tennessee, and that part of Middle Tennessee now embraced in the Pikeville District; that part of the States of Virginia and West Virginia which is now embraced in the Rogersville, Abingdon, Jeffersonville, and Wytheville Districts, south of the line of the Baltimore Conference, and including Jacksonville Circuit; the line between the Baltimore and the Holston Conferences running straight from Jacksonville in Floyd

county to Central Depot in Montgomery county, so as to embrace in the Holston Conference the territory known as the New Hope Circuit; that part of the State of North Carolina which lies west of the Blue Ridge; a small part lying east of said ridge, embracing the Catawba Circuit, and that part now in the Wytheville District; and so much of the State of Georgia as is included in the following boundary: Beginning on the State line of Tennessee, at the eastern part of Lookout Mountain; thence to the Alabama State line; thence with said State line to where the Alabama State line crosses the Tennessee River; and thence to the beginning; and the town of Graysville, Ga.

5. *North Carolina Conference* shall be bounded on the east by the Atlantic Ocean; on the north, by Albemarle Sound and Roanoke River to its intersection with the Virginia State line, and by said State line (but including Union Church, in Mecklenburg county, Virginia) to the Blue Ridge; on the west, by the western boundary of

Surry, Wilkes, Caldwell, Burke, McDowell, Rutherford, and Polk counties, to the South Carolina line; and, on the south, by the State line of South Carolina to the ocean.

6. *South Carolina Conference* shall include all the State of South Carolina.

7. *North Georgia Conference* shall embrace all that part of the State of Georgia (except a small part heretofore described as in the Holston Conference) which lies north of the following line: Beginning at the Chattahooche River at Pine Mountain, and running along Pine Mountain to Flint River; thence down said river to the southern line of Upson county; thence along the southern line of Monroe county, to Ocmulgee River; thence along the south lines of Jones, Baldwin, Hancock, Warren, and Richmond counties, to the Savannah River.

8. *South Georgia Conference* shall include all that part of the State of Georgia lying south of the southern line of the North Georgia Conference, and the town of Girard, in Alabama.

9. *Florida Conference* shall include all

that part of the State of Florida not included in the Alabama Conference.

10. *Alabama Conference* shall include West Florida (except Apalachicola), and all of the State of Alabama (the town of Girard, and so much of Sumter county as lies north of the Noxubee and west of the Tombigbee Rivers, and that portion of Pickens county lying west of the Tombigbee River, excepted) lying south of the following boundary line: Beginning at the south-west corner of Pickens county; thence with the southern lines of Pickens and Tuskaloosa counties, and a direct line on the same parallel of latitude, east to the Coosa River; thence down said river to the southern boundary of Coosa county; thence east by said county line, and through Tallapoosa county, to the southern boundary of Chambers county, and by said county line to the State line of Georgia.

11. *North Alabama Conference* shall embrace all of the State of Alabama lying north of the boundary line last described.

12. *Louisiana Conference* shall embrace

that portion of the State of Louisiana not included in the Mississippi Conference.

13. *Mississippi Conference* shall embrace all that part of the State of Mississippi lying south of the southern boundaries of Washington, Holmes, Attala, Winston, and Noxubee counties, together with so much of the State of Louisiana as lies north of Bayou Manshack, Amite River, and Lakes Marepas, Ponchartrain, and Bourne, except Baton Rouge.

14. *North Mississippi Conference* shall include all of the State of Mississippi not included in the Mississippi Conference, and so much of Sumter county, Alabama, as lies north of the Noxubee and west of the Tombigbee Rivers, and that portion of Pickens county, Alabama, lying west of the Tombigbee River.

15. *Memphis Conference* shall be bounded by the Mississippi, Ohio, and Tennessee Rivers, and by the State line between Tennessee and Mississippi.

16. *Tennessee Conference* shall include Middle Tennessee, except that portion of

the Pikeville District in the Holston Conference.

17. *Kentucky Conference* shall embrace all that portion of the State of Kentucky (not included in the Western Virginia Conference) lying north and east of the following line: Beginning at the mouth of Harrod's Creek, on the Ohio River; thence running south, on the northern line of the Middletown and Jeffersontown Circuits, to the Bardstown turnpike road; thence with said turnpike to Bardstown; thence with the direct road to Springfield; thence to the towns of Haysville and Liberty; thence due south to the Cumberland River; thence up said River to the Fork; thence up the South Fork to the Tennessee State line, including Liberty.

18. *Louisville Conference* shall embrace all that part of the State of Kentucky not included in the Memphis, Kentucky, and Western Virginia Conferences, and Jeffersonville and New Albany, Indiana.

19. *St. Louis Conference* shall embrace all that part of the State of Missouri which

lies south of the Missouri River, and east of a line commencing at the mouth of the Gasconade River, and following its course to the mouth of the Big Piney; thence along the course of that stream to its headwaters, at or near Cedar Bluffs; and thence in a straight line to and southward along the east line of Range Eleven, to the southern boundary line of the State of Missouri.

20. *South-west Missouri Conference* shall include all that part of Missouri lying south of the Missouri River not included in the St. Louis Conference.

21. *Missouri Conference* shall include all of the State of Missouri north of the Missouri River.

22. *Western Conference* shall include the States of Kansas, Nebraska, and the Territories of Wyoming and Idaho, and any other Territory east of the Rocky Mountains, and west of the Missouri State line, not included in other Conferences.

23. *Denver Conference* shall include the Territories of Colorado and New Mexico.

24. *Indian Mission Conference* shall be

bounded north by the State of Kansas, east by Missouri and Arkansas, south by Red River, and west by the Rocky Mountains.

25. *Arkansas Conference* shall include that part of the State of Arkansas inclosed by the following boundary line: Beginning at the point where the North Fork of White River crosses the Missouri State line; thence down North Fork to its mouth; thence down White River to the point of White River Mountains; thence with said mountains to Miller's Ferry, on Little Red River; thence to the mouth of Palarm Creek, on the Arkansas River, so as to include all the present boundary lines of Quitman and Mt. Vernon Circuits; thence to the south-east corner of Perry county, thence west by the south boundary lines of Perry, Yell, and Scott counties, to the State line; thence with the State line to the beginning.

26. *White River Conference* shall be bounded on the east by the Mississippi River; on the north by the Missouri State line; on the west by the Arkansas Conference; on

the south by a line running from the head of Palarm Creek to the head of Cypress Bayou; thence down said bayou to Des Arc Bayou; thence down that bayou to White River, and down said river to its mouth.

27. *Little Rock Conference* shall embrace all that portion of the State of Arkansas not included in the Arkansas and White River Conferences, and a part of Louisiana lying north of Soda Lake and west of Red River.

28. *North Texas Conference* shall be bounded on the north by Red River, on the east by the State line: *provided* that the town of Texarkana shall be wholly embraced in this Conference; on the south by Soda Lake and Little Cypress as far up as the south boundary of Upshur county; thence west with the south boundary of said county to the Texas and Pacific Railroad; thence west with said railroad to Wills Point, thence south of said railroad, and in a westerly direction, to the east boundary of Kaufman county; thence south with said east boundary to the south-east

corner of said Kaufman county; thence west with the south boundary of Kaufman county to the Trinity River: *provided* that any appointment of the Prairieville Circuit that may be in Kaufman county shall be embraced in the East Texas Conference: *and provided farther*, that all towns situated, or to be situated, on that part of the Texas and Pacific Railroad which forms a boundary between the North and East Texas Conferences, shall be embraced in the East Texas Conference, excepting Wills Point, which remains with the North Texas Conference; on the west by Trinity River and its west fork tributary to the source; thence due north from the source to Red River.

29. *East Texas Conference* shall be bounded on the north by the southern boundary of North Texas Conference above described; on the east by the Louisiana State line from its junction with the North Texas southern boundary aforesaid, in Soda Lake, to the Gulf of Mexico; on the south and west by the Gulf of Mexico to the East

Pass of Galveston Bay, and thence by said bay and the Trinity River to the south-west corner of Kaufman county.

30. *Texas Conference* shall be bounded on the east by Trinity River from the south-east corner of Leon county to the coast; on the south by the Gulf of Mexico to Trespalacios Bay; on the west by the Trespalacios River and the east line of Jackson, Lavacca, Gonzales, Caldwell, and Hays counties; and on the north by the Perdenales River, and a direct line from its mouth to the north-west corner of Travis county, and the south lines of Williamson, Milam, Robertson, and Leon counties, to Trinity River.

31. *North-west Texas Conference* shall be bounded as follows, viz.: Beginning on the Trinity River, at the south-east corner of Leon county, and running thence with the south line of Leon, Robertson, Milam, and Williamson counties, to the north-west corner of Travis county; thence south to the south-east corner of Burnett county; thence west with the line of said county to the

south-west corner of Llano; thence north to the south-west corner of San Saba; thence with the western line of said county to the Colorado River; thence along the Colorado River to the line between Tom Green and Mitchell counties; thence along the south line of Mitchell, Howard, Martin, and Andrews counties to New Mexico; thence due north to the State line; thence east with the State line to Red River; thence down said river with its meanderings to a point due north of and opposite to the head of West Fork of Trinity River; thence south to the head of said fork of Trinity River; thence down said river with its meanderings to the place of beginning.

32. *West Texas Conference* shall include all that part of the State of Texas lying west of the Texas and North-west Texas Conferences.

33. *German Mission Conference of Texas and Louisiana* shall include so much of the work in the States of Texas and Louisiana as is under the supervision of the German ministers of our Church.

34. *Los Angeles Conference* shall include all the territory in the State of California and adjoining regions, between the Pacific Ocean and the Rocky Mountains, lying south of the following line (and not included in other Conferences), viz.: Beginning at a point on the shore of the Pacific Ocean, on the line between San Luis Obispo and Monterey counties; continuing thence on the line between Kerne and Tulare counties; thence north to the parallel of 36° north latitude, and thence eastward on that line.

35. *Pacific Conference* shall embrace all the State of California not included in the Columbia and Los Angeles Conferences.

36. *Columbia Conference* shall embrace the State of Oregon, Washington Territory, and so much of the State of California as lies north of Scott's Mountains.

37. *Illinois Conference* shall embrace the State of Illinois, and all Indiana, except New Albany and Jeffersonville.

38. *Montana Conference* shall embrace the Territory of Montana.

PUBLISHING HOUSE.

I. NAME AND OBJECT.

1. There shall be an establishment in the city of Nashville, Tennessee, for the purpose of manufacturing and publishing books, to be called "The Publishing House of the Methodist Episcopal Church, South," and to be under the control of the General Book Agent, to be called the Book Agent of the Methodist Episcopal Church, South, and a committee, to be called the Book Committee, all of whom shall be elected by the General Conference—the Book Committee upon the nomination of a committee of nine, to be appointed by the Chair.

2. The object of this institution shall be to advance the cause of Christianity, by disseminating religious knowledge and useful literary and scientific information in the form of books, tracts, and periodicals.

II. DUTIES OF THE GENERAL BOOK AGENT.

The General Book Agent shall have

charge of the funds, stocks, fixtures, and real estate, and all other property of the Publishing House, and he shall be responsible to said Conference for the prudent use and safe management of the same, under the direction of the Book Committee. He shall make monthly reports to the Book Committee, showing the exact state of his business and the condition of the House, and shall make an Exhibit on the first day of June in each year, and publish the same in the Nashville Christian Advocate for one month to the several Annual Conferences, and give a full account of the state and progress of the business to the General Conference. All his reports and exhibits shall be carefully audited by the Book Committee, and certified to by the same.

He shall publish such books and tracts only as are approved by the Book Editor, to be hereinafter provided for; and in case of difference between Book Agent and Book Editor, the matter shall be referred to the Book Committee. He shall supply, as far as practicable, the demand of the Church

for books, tracts, and periodicals, availing himself of all the facilities of other establishments for their publication at the cheapest rates; and in all his investments for the manufacture of books he shall be governed strictly by the principles of economy.

He shall sell the books for cash or its equivalent.

He shall make no investments in grounds, houses, or permanent fixtures, without the authority of the Book Committee.

III. THE BOOK COMMITTEE.

There shall be a Book Committee of thirteen—four clerical and nine lay—nine of which committee shall reside in or near Nashville, Tennessee.

They shall have full power—

1. To prescribe rules and regulations not inconsistent with the provisions of this chapter for the government of the Agent elected by the General Conference to conduct the business of the same.

2. To require said Agent to report to them at least once a month the state of the

current business of the House, and the result of the operations of the same during that period.

3. To settle with the present and any future Agent, upon the principles which govern the relations between principal and agent, embracing his individual transactions with himself as Agent, and ascertain the state of the accounts between him and said House, when and as they may think proper, provided such settlement with such future Agent shall be made at least once a year, and the result of the same be reported to the several Annual Conferences, and also to the General Conference.

4. To suspend said Agent at any time for mismanagement or misconduct in office, and appoint another temporarily in his stead for such time as they may deem necessary, during the intervals of the General Conference.

5. To enter into negotiations with the creditors of the House for an extension of time upon, and an adjustment of, their debts.

6. To see that said debts be paid as rapidly as practicable, out of collections from the debts due the House, and out of any other funds that may be secured for this purpose, and according to some regular system.

7. To dispose through the Agent of three-fourths of the real estate, consisting of the Publishing House building, and the ground upon which the same is located, and of all other real estate, provided such sale can be made upon fair terms; and if such sale of part cannot be advantageously made by reason of its connection with the residue of said property, then to sell the whole of the same, and all or so much as they may deem best of the fixtures, machinery, and furniture of every kind, if a reasonable price can in their judgment be obtained; therefore such sale in either event to be made with the sanction and approval of the creditors, who have liens upon the same, and the securities and indorsers, who are liable for the other debts of the House. In the event such consent cannot be obtained, said com-

mittee is authorized to institute such proceedings through the Agent as may be deemed necessary to secure such sale of part or the whole, as may be deemed advisable, the proceeds of the same to go to the payment of the debts of the House, according to their several priorities.

8. To fix the salaries of the Agent and the editors at Nashville, provided such salaries do not exceed the following sums, to wit: To the Agent, \$2,500; to the Book Editor, \$——; to the Editor of the *Christian Advocate*, \$2,500; to the Editor of Sunday-school Publications, \$2,500. During the intervals of the General Conference, they, and one or more of the Bishops, shall have the power to fill vacancies in their own body, the Agency, or in the editorial corps at Nashville.

9. The said Book Committee shall at all times have free access to the books, accounts, and papers of said House for purposes of examination, and shall keep a faithful record of their proceedings, and make a full quadrennial report thereof to the General Conference.

10. The annual meeting of the Book Committee shall be held on the first Wednesday in the month of May, and monthly meetings at such time as the Committee shall appoint; and a majority of the nine members, who are to live near Nashville, shall be necessary at monthly meetings, and a majority of the whole Committee necessary to an annual meeting, in order to transact business.

IV. DEPOSITORIES.

The New Orleans Depository shall be closed up as soon as may be practicable, and its affairs wound up by the Committee through the Agent in such manner as they may find to be most judicious.

V. NO OTHER DEPOSITORIES

shall be established.

VI. GENERAL CONFERENCE PERIODICALS AND EDITORS.

The General Book Agent shall be authorized to publish a weekly periodical, or news-

paper, to be called the *Christian Advocate*, the editor of which shall be elected by the General Conference.

There shall also be a Book Editor, who shall edit all the books of our publication, except our Sunday-school books, which shall be edited by the Sunday-school Editor. The General Book Agent shall be authorized to publish the *Sunday School Magazine* and *Lesson Papers*, the *Sunday School Visitor*, *Our Little People*, and such other Sunday-school publications as they may deem proper, all of which shall be edited by the Sunday-school Editor, who shall be elected by the General Conference. It is provided farther, that if additional editorial labor becomes necessary, the Book Committee, with the General Book Agent, and one of the Bishops, in the interval of the General Conference, shall have authority to elect an additional editor or editors, who shall come under the same rule as to salary with the General Book Agent and the other editors.

VII. PROCEEDS OF THE PUBLISHING HOUSE.

The proceeds of the Publishing House shall be appropriated to no other purpose than its own legitimate business.

VIII. CONFERENCE RELATIONS OF THE AGENT AND EDITORS.

Each of the above-named officers elected by the General Conference, if he be a traveling preacher, shall be a member of such Annual Conference as he may select, with the approval of the Bishops.

IX. LIABILITIES.

Neither said Agent nor Book Committee shall have the power to add to the debt of the Publishing House, and if they shall find, upon investigation, that it is impracticable (either with or without the consent of the creditors) to carry on said House for the purposes and under the rules hereinbefore prescribed, they are invested with full power and authority to put the same

into liquidation, to collect and marshal all its assets, and settle as far as possible the legal liabilities of said House, having due regard to the interests of the Church and the creditors.

X. PUBLISHER AND BUSINESS MANAGER.

The said Agent, by and with the consent of the Book Committee, may employ a publisher and business manager, whose duty it shall be to superintend and manage the publishing and business department of said Publishing House, under the control and direction of said Agent and Committee.

COURSE OF STUDY.

FOR ADMISSION ON TRIAL.

The Bible, in reference to doctrines generally; Wesley's Sermons on Justification by Faith, and on the Witness of the Spirit; Book of Discipline; the ordinary branches of an English Education.

FIRST YEAR.

The Bible, in reference to its Historical and Biographical parts, and its Chronology; Book of Discipline, with special reference to Chapter I., Sections 1 and 2; Manual of Discipline, Chapters I. and II.; McTyeire's Catechism on Church Government; Wesley's Sermons, Vol. I.; Ralston's Elements of Divinity; Watson's Institutes, Part IV.; Preacher's Manual; Redford's History of the Organization of the M. E. Church, South; Written Sermon on Repentance.

Books of Reference—Watson's Biblical

and Theological Dictionary; Theological Compend; Fletcher's Works; Watson's Life of Wesley.

SECOND YEAR.

The Bible, in reference to its Prophetical parts; Wesley's Sermons, Vol. II.; Watson's Institutes, Part III.; Smith's Elements of Divinity; Book of Discipline, with special reference to Chapters II., III., and IV.; Manual of Discipline, Chapters III. and IV.; Coppeé's Rhetoric; Written Sermon on Justification by Faith.

Books of Reference—Newton or Keith on the Prophecies; Angus's Hand-book of the Bible; Claude's Essay on the Composition of a Sermon; Watson's Sermons; Bickersteth on the Spirit of Life; Whately's Rhetoric.

THIRD YEAR.

The Bible, in reference to the Life of Christ; Wesley's Sermons, Vol. III.; Watson's Institutes, Part II.; Coppeé's Logic; Rivers's Mental Philosophy; Edgar's Variations of Popery; Book of Discipline, with

special reference to Chapter V. to the end; Manual of Discipline, Chapters V., VI., and VII.; Written Sermon on the Witness of the Spirit.

Books of Reference—Young's Christ of History; Neander's Life of Christ; Hickok's Mental Science; Vinèt's Pastoral Theology; Stevens's History of Methodism; Paine's Life of McKendree; D'Aubigné's History of the Reformation; Whately's Logic.

FOURTH YEAR.

The Bible in reference to The Acts and Epistles, their analysis and design; Wesley's Sermons, Vol. IV.; Watson's Institutes, Part I.; Powell on Apostolical Succession; Hickok's Moral Science; Mosheim's Church History; Summers on Baptism; Book of Discipline reviewed; Manual of Discipline, Chapters VIII. and IX.; Written Sermon on Regeneration.

Books of Reference—Butler's Analogy; Bingham's Antiquities; Rivers's Moral Philosophy; Hoppin's Homiletics; Wall on Infant Baptism; Litton's Church of Christ;

Neander's Church History; Liddon on the Divinity of our Lord; Conybeare and Howson's Life and Epistles of St. Paul.

Commentaries—Clarke's; Watson's Exposition; Wesley's Notes; Summers's; Stier's Words of the Lord Jesus; Langé on the New Testament; Olshausen on the New Testament; Alford on the New Testament; Bloomfield on the New Testament; Macknight on the Epistles; Henry's Exposition; Whitby's Commentary.

Q

INDEX.

- Abstinence, 31, 89.
- Address, Pastoral, 321-332.
- Admission of ministers, 85-90; of members, 121, 122, 236-241.
- Agents, Book, 71, 201-205, 348, 357.
- Agents for Bible Societies, Sunday-schools, distributing tracts, literary institutions, 71, 72.
- Alms-giving enjoined, 27, 30, 31.
- American Bible Society, 71, 83.
- Annual Conferences—who attend, 42, 43; who appoint the number, boundaries, place, and time, 43, 44; who preside in, 44, 70; method of business, 45-47; appeals of, 73; boundaries of, 333-347.
- Apparel, rule on, 30.
- Appeals, right of, guaranteed, 39; of members, 56, 60, 158, 163-165; of Annual Conferences, 73; of Quarterly Conferences, 77; of traveling preachers, 145, 146, 159-161; of local preachers, 151, 161-163.
- Arbitrations, 113, 156-158.
- Articles of Religion, 9-27; cannot be changed, 38.
- Baptism, article on, 21; ministration of, to infants, 221-226; to adults, 227-235.
- Baptisms to be recorded, 46, 47, 60, 82.

- Baptized children, 46, 122-124, 132-135.
Benediction, apostolic, to be used, 127.
Bible-classes, 124.
Bible, only rule of faith and practice, 11, 12, 33, 278, 279, 292, 293, 310, 311.
Bible Society, American, 71, 83.
Bishops—election, consecration, and duty, 69-75; trial, 136-138; ceasing to travel, 138; support of, 172-174; form of ordaining, 302-320.
Body of Christ, how eaten in the Lord's Supper, 22.
Book Agents, 71, 201, 205, 348-357.
Book Editor, 52, 348-357.
Books and Periodicals, circulation of, 67, 77, 81, 348-357.
Books, reading of, 30.
Both Kinds in the Lord's Supper, article on, 23.
Boundaries of Annual Conferences, 333-347.
Building churches and parsonages, 50, 51, 190-200.
Burial of the dead, order of, 248-259.
- Call to the ministry, 68, 69.
Candidates for the ministry, studies of, 51, 86, 87, 91, 93, 358-361.
Canonical books, 11-13.
Catechisms to be used, 124, 135.
Ceremonies, article on, 24, 25.
Certificate of membership, 84, 85.
Chaplaincies, provision for, 71.
Children, instruction of, 57, 71, 77, 83, 84, 89, 122, 123, 124, 132-135.
Christian man's oath, article on, 27.
Christian men's goods, article on, 27.
-

- Church, article on the, 17, 18.
Church Conferences, 56, 64-67.
Churches and parsonages, building, 50, 51, 190-194;
 securing, 50, 51, 194-200.
Church, laying the corner-stone of a, 260-267; ded-
 ication of, 268-275.
Church - membership, how secured, 28, 121, 122,
 221-241; how forfeited, 38, 152-158, 163-165.
Church-registers, 82.
Circuits, stations, and missions, division of, 75;
 duties of those who have charge of, 79-85.
Class-meetings, 90, 130, 131.
Class-leaders, 80, 110, 111.
Collections, class, 111; public, 82-84, 114, 176, 182,
 186.
Community of goods, not enjoined, 27.
Complaints and appeals, 56.
Conference, General, 34-41; Annual, 42-52; Dis-
 trict, 52-55; Quarterly, 55-63; Church, 64-67;
 See Annual Conferences, Church Conferences,
 District Conferences, General Conference, and
 Quarterly Conferences.
Conference Missionary Boards, 184-187.
Conference records, 51, 53, 59, 64-66.
Confirmation not a sacrament, 19, 20.
Constitutions, Missionary, 179-189.
Corner-stone, form of laying a, 260-267.
Course of study, 51, 58, 78, 86, 87, 93, 98, 99, 358-
 361.
Credentials of expelled ministers, 166-168.
Cross-bearing, 32.
Cup of the Lord, 23.

- Deacons, election, ordination, duty and probation of traveling, 90-95; local, 99-103; form of ordaining, 275-283.
- Decisions, Episcopal, 73-75; of Presiding Elders, 77.
- Dedication of a church, form of, 268-275.
- Deed of settlement, 190-197.
- Deprivation and restoration of credentials, 166-168.
- Devises by Will and Deeds of Gift, 201-205.
- Diligence, 32, 89.
- Directions to Preachers, 88-90.
- Directory, pastoral, to be kept, 81, 82.
- Disputes, how to be settled, 156-158.
- District Conferences, 52-55.
- Districts, 75-78.
- District Stewards, 116.
- Diversions, rule on, 30.
- Division, transfer, or sale of Church-property, 197-200.
- Doctrines of the Church, 9-25; contrary ones not to be disseminated, 143, 144, 150.
- Donations to the Church, 201-205.
- Dress, directions concerning, 30.
- Drunkenness, general rule on, 29.
- Editors, 52, 71, 348-357.
- Elders—election, ordination, and duty of traveling, 93-95; form of ordaining, 284-301; presiding, 72, 76-79, 140, 171.
- Enthusiasm denounced, 31.
- Episcopacy, how guarded, 39.
- Episcopal decisions, 73-75.

- Evil-speaking denounced, 29.
Examination of preachers, 47-50; 88-90.
Exhorters, license and labors of, 57, 62, 108-110;
 certificate of removal, 109, 110.
Extreme unction, not a sacrament, 20.

Family and private prayer, 33.
Fasting, 33, 80, 88.
Fighting, general rule concerning, 29.
Finance, Joint Board of, 116, 172-178.
Free seats in churches, 190.
Free-will, article on, 14.
Frugality, 32.

General Conference—members, regulations, powers, 34-41.
General Rules, 28-33; how guarded, 39; to be read, 62, 80.
German missions, 180.
Goods, no community of, 25.
Good works, article on, 15, 16.
Government, civil duty to, 25, 26.
Grace, means of, 32, 33.

Holy Ghost, article on the, 11.
Holy Scriptures, article on the, 11-13.
Honesty, 29, 30.

Image-worship, unscriptural, 18.
Incarnation, article on, 10.
Indian missions, 71, 180.
Institutions of learning, provisions concerning, 50,
 71, 72, 83, 84.
Itinerancy, how guarded, 39.

- Joint Board of Finance, 116, 172-178.
- Journals of Conferences, 51, 53, 59, 64, 65.
- Justification, article on, 15; sin after, 17.
- Laying the corner-stone of a church, form of, 260-267.
- Law questions, how decided, 73-75, 77.
- Lawsuits, rule concerning, 29, 156-158.
- Lay representatives, 34, 35, 42, 43.
- Leaders of classes, 80, 110, 111.
- Lessons, Church, 125, 126.
- Liens on Church-property, 200.
- Literary institutions, 50, 71, 72.
- Local preachers, orders, 45, 46, 58, 59, 62, 99-101; trial, 57, 147-151; license and examination, 57, 58, 68, 69, 98-101; labors, 101-104; certificate of removal, 103, 104; unacceptable or inefficient, 150, 151; appeal, 151, 161-163; credentials of expelled, 167, 168.
- Located preachers, 104.
- Lord's-day not to be profaned, 29.
- Lord's Prayer in public worship, 126, 127.
- Lord's Supper, article on, 21, 22; rules on, 32, 126; order for administration, 206-220.
- Love-feasts, 129, 130.
- Marriage of ministers, article on, 24.
- Marriages, to be recorded, 82.
- Masses denounced, 23, 24.
- Matrimony not a sacrament, 19, 20; form of solemnizing, 242-248.
- Means of grace, 32, 33.
- Meditation, 90.

- Members—trial, 39, 152-158; appeal, 39, 60, 158, 163-165; removal, 84, 85; reception, 121, 122, 236-241.
- Mexican missions, 180.
- Ministers of other Churches, how received, 104-108.
- Ministers. *See* Preachers.
- Ministry, attendance on the, 32; support of, 169-178.
- Minutes of Conference, 51, 53, 59, 64-66.
- Missionaries, provisions concerning, 71, 88, 93-95.
- Missionary Boards, 71, 179-187.
- Missionary collections, 47, 182-189.
- Missionary schools, 180, 185, 186.
- Missionary Secretary, 71, 179-183.
- Missionary Society, Sunday-school, 135.
- Missionary Society, Woman's, 187-189.
- Missionary Treasurer, 179, 183.
- Mission Board of each Annual Conference, 184-187.
- Money, love of, denounced, 30.
- Oath of a Christian man, 27.
- Obedience to civil rulers, 25, 26.
- Oblation of Christ, article on, 23, 24.
- Old Testament, article on, 13, 14.
- Orders not a sacrament, 19, 20.
- Ordinances to be observed, 32, 33; forms to be used in administering, 127.
- Ordination of ministers, 69, 70, 73, 90-95, 99-101, 275-320.
- Ordinations to be recorded, 73.
- Original sin, article on, 14.

- Orphans and widows of ministers, provisions for, 40, 47, 172.
- Parental duties, 33, 83, 84, 124.
- Parsonages, 50, 51, 193-200.
- Pastoral Address, 321-332.
- Pastoral visiting, 81, 89, 279, 293, 294.
- Pelagianism opposed, 14, 15.
- Penance not a sacrament, 19, 20.
- Periodicals, 67, 81.
- Poor, collections for, 111.
- Prayer, family, private, public, 33, 90, 125-128.
- Prayer-meetings, 128.
- Preachers in charge, 79-85.
- Preachers, local. *See* Local Preachers.
- Preachers of other Churches, how received, 104-108.
- Preachers, traveling. *See* Traveling Preachers.
- Presiding Elders—appointment and duty, 72, 76-79, 186, 187; trial, 140; support, 171.
- Preventing grace, 14, 15.
- Probationers in the ministry, 57-59, 85, 86, 146.
- Property, Church, 190-205.
- Public worship enjoined, 32; how to be conducted, 125-128.
- Publishing House, 40, 201-205, 348-357.
- Punctuality, 89.
- Purgatory, article on, 18.
- Quarterly Conferences, how composed, 55, 56; when and where held, 56, 63; who presides in, 56, 76, 80; business of, 56-63, 85, 86, 98-108, 112-119, 133, 147-151, 156, 157, 158, 163-168; appeals of, 77.

Ratio of representation in the General Conference,
34, 35.

Reading and singing, rule on, 30.

Reading the Scriptures, 33.

Reception of ministers, 85-90; of members, 121,
122, 236-241.

Recognition of Church-members, 236-241.

Registers, Church, 82.

Relics not to be adored, 18.

Reproving sin, 31.

Restrictions of the General Conference, 37-41.

Resurrection of Christ, article on, 10, 11.

Rites and ceremonies, article on, 24, 25.

Ritual to be used, 127.

Rulers of the United States, article on, 25, 26.

Rules, General, 28-33; how guarded, 39; to be
read, 62, 80.

Sabbath-breaking, general rule against, 29.

Sacraments, article on the, 19, 20.

Saints not to be invoked, 18.

Scripture, duty of searching, 33.

Scriptures, canonical, article on the, 11-13.

Secretary of Church Conference, 56, 64, 65.

Securing churches and parsonages, 50, 51, 194-200.

Self-denial and taking up the cross, 32.

Self-indulgence forbidden, 30.

Seminaries, provisions for, 50, 71, 72, 83, 84.

Sick, visiting the, 31, 90, 113, 279, 293.

Sin after justification, article on, 17.

Singing, directions concerning, 125-128.

Sin, original, article on, 14.

- Slander denounced, 29.
- Songs, general rule concerning improper, 30.
- Spirituos liquors, rule concerning, 29.
- Statistics, 45-47, 54, 60-67, 78, 80-84.
- Stewards, District, 116.
- Stewards, Recording, 59, 116.
- Stewards of circuits, stations, and missions, 112-116.
- Study, Course of, 51, 58, 78, 86, 87, 93, 98, 99, 358-361.
- Sunday-school Agent, 72, 133, 134.
- Sunday-school Committee, 134.
- Sunday-school Editor, 134, 353, 355.
- Sunday-school Missionary Society, 135.
- Sunday-school reports, 47, 54, 60, 66, 83, 132-135.
- Sunday-schools, 47, 54, 55, 56, 60, 66, 72, 132-135, 353, 355.
- Sunday-school Secretary, 134.
- Superannuated preachers, 40, 46, 47, 55, 71, 97.
- Supererogation, works of, article on, 16, 17.
- Superintendents of Sunday-schools, 55, 56, 57.
- Supernumerary preachers, 40, 46, 71, 96, 97.
- Support of the ministry, 169-178; of missions, 179-189.
- Swearing, profane and rash, denounced, 27.
- Temperance, 29.
- Time, employing profitably, 89, 90.
- Tongues, speaking in unknown, article on, 18, 19.
- Tracts, 77, 82.
- Transubstantiation opposed, 22.
- Traveling preachers—duties, 42, 43, 76-85, 89-95, 121-135; on trial, 45, 85-87, 146; examination of,

- 47-50, 88-90; how appointed, 70-72, 76-79; admission of, 85-90; directions to, 89, 90; ceasing to travel, 103; trial, 138-146; appeal, 39, 145, 146, 159-161; unacceptable, located, 144, 145; credentials of expelled, 166, 167; support of, 169-178.
- Trial of those who think they should preach, 68, 69; preachers on trial, how tried, 146.
- Trials, Church, right of, guarded, 39; a Bishop, 136-138; a traveling preacher, 138-146; a local preacher, 147-151; a member, 152-158.
- Trinity, article on the, 9.
- Trustees, 55, 61, 117-120, 194-200.
- Tunes, directions concerning, 127, 128.
- Unacceptable local elder or deacon, 150, 151.
- Unacceptable traveling preacher, 144, 145.
- Usury, general rule on, 29.
- Veto of the Bishops, 41.
- Visiting from house to house, 89, 90, 279, 293, 294; the sick, 31, 90, 113, 279, 293.
- Widows and orphans of preachers and Bishops, provision for, 40, 47, 172.
- Wills and Deeds of Gift, 201-205.
- Woman's Missionary Society, 187-189.
- Word, or Son of God, article on, 10.
- Works of supererogation, article on, 16, 17.
- Worldly-mindedness denounced, 30.
- Worship, public, duty to attend, 32; how to be conducted, 125-128.
- Zeal enjoined, 32, 88, 89.

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